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GENERAL REVIEW

Events Viewed in the Light of God's Word

HERMAN A. HOYT
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IT IS LATER THAN YOU THINK

Another national election has passed into history, and in this one, for the first time in the history of the United States, the people have elected a Roman Catholic to the presidency. Except for a small minority, by far the greater number of people will regard this as a mere incidental in the overall picture of the outcome. Within the minority, for various reasons, the election of John F. Kennedy will be regarded as evidence of a definite trend. It is the opinion of this writer that this election is clear evidence of religious trends.

There can be no question whatsoever that this election marks a religious trend in the United States from the day of the Revolution. From the very origin of this country the people of this land have been sufficiently swayed by religious convictions never to elect a Roman Catholic to its highest office. This has not been accidental. Protestant convictions have been sufficiently strong to guard against this. But at last the tide has turned. The trend has changed, and it is apparent that the original religious convictions of our forefathers have been supplanted by other considerations.

A trend is in evidence even since 1928 when a Roman Catholic candidate was up for election. His nomination for the presidency by the Democratic party indicated a trend from the early days of this country. But the virile character of Protestantism was also evident in that election campaign. Protestantism throughout the land let its voice be heard in opposition to this candidate. Without a doubt the religious vote in the ensuing election was a deciding factor in the outcome. In the passing of 32 years that factor has changed. It is no longer the deciding element that it once was. Now other considerations weigh more heavily in the minds of the American public.

This narrows the facts to one conclusion, namely, that Protestantism has lost its once clear stand in this country. It is no longer protesting against the evils of an apostate religious organization. In the days of the Reformation Spirit-led men suffered every conceivable deprivation and torture to give to the people the truth of the Bible for the salvation of their souls. This could be accomplished only by freeing them from the yoke of Roman Catholicism. It was the vigorous protest of the forefathers which gave to us this land of freedom and faith. For in no land where Roman Catholicism rules today do the people enjoy the blessings we possess. But that vigorous protest is gone, as is evidenced by the fact that a Roman Catholic has been elevated to the highest office in the land.

This election opens our eyes to another trend. At last, materialism has come to weigh more heavily in the minds of men than religious conviction. There was a day when men were willing to sacrifice material comfort for abiding principles. Religious principle has been among the highest ruling factors in the lives of men. But it is evident that the promise of material benefits at last has overbalanced the importance of the religious issue in this recent election. Thousands of Protestants voted their religious convictions. But the millions ignored the religious issue entirely and voted

for Mr. Kennedy. There is no doubt at all that if the Protestants had done their duty in this election, the vote would have gone for the Republican candidate.

There is still another trend that seems so evident as a result of this election. Tolerance has moved so high in the estimation of men everywhere that it has come to constitute a ruling line of decision. Religious conviction is now frowned upon, as is conviction in almost every sphere of life. Today tolerance is a moving force in international relations, in industrial relations, in race relations, in religious relations. With it goes compromise, appeasement, and capitulation. As a result we do not have more peace, more harmony, more understanding, more insight. We have less. But the principle continues to enlarge its horizon of influence, and the evil effects continue to penetrate society.

From the candidates on down, upon every hand, the principle of religious tolerance was advocated in the recent election. There is no doubt that where there was any conviction of a sort, this sort of propaganda cut its edge as indicated by the vote. This sort of principle had its effect, not merely in religious matters, but others as well. And only God knows how far this went to elect Mr. Kennedy.

While the writer of this column is concerned that the American public went so far as to elect a Roman Catholic for president, and in addition chose to ignore other basic principles in the matter of good government, he is more concerned with the fact that the trends now in evidence indicate that it is later than we think. Liberalism in religious faith has gone so far in its effects that we are now reaping its fruits, and we may expect to see the harvest increase in the coming years.

The liberalizing of the faith has produced a religion in this modern day with an emphasis upon forms. And at the same time there is a denying of the power (2 Tim. 3:5). Now that the emphasis is upon forms, it is not surprising to see Protestantism moving gradually in the direction of the forms in Catholicism. It is evident in Church architecture. Where once the Word of God was central in its relation to the congregation, now it has been moved to the side and an altar has been moved into its place. This is only one of the many indications of the cooling fervor in Protestantism, where once it was delightfully occupied with the presence of the Lord by His Spirit.

For more than a decade now there have been increasing signs upon every hand that Protestantism in its higher circles has been casting longing eyes in the direction of the Roman Church. It has therefore been the subject of discussion both written and spoken. Some leaders openly advocate an effort to effect a merger. After all, they say, if it is only the forms that keep these two great segments of Christendom apart, then there is more reason than ever why such a merger should be effected. And if one set of forms should supplant another, then the more elaborate forms of Catholicism are certainly to be preferred above those of Protestantism. It appears almost inevitable that this is the direction in which Protestantism is now moving. And to the writer of this column, this is a sign of the closing days of the age, for the United States is the last great stronghold of the Faith.

THE TIME OF THE OPPRESSION AND THE EXODUS

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The problem of the date of the Exodus of the Israelites from Egypt is an old one. Yet it is an extremely important one in Biblical studies, for, as Edwin R. Thiele has said, chronology is the one sure basis of accurate historical knowledge. Scholars have wrestled for over 2000 years with the questions of Hebrew chronology in the O.T. Many dates have long since been firmly fixed to the satisfaction of all; others remain unsettled. With respect to any date still in question new evidence demands new investigation of the problem in the hope that the new insight gained by intensive study may furnish a more reasoned solution.

The chronology of Israel in the first millennium B.C. has been quite accurately determined on the basis of its relationships with Assyrian history. For the chronology of Israel in the second millennium B.C., however, comparison may best be made with Egyptian history, for which scholars have determined dates with the greatest degree of certainty of any nation in the Near East in that millennium. (Yet even Egyptologists differ with regard to their dates about ten or fifteen years for the period in which we are interested, so one cannot yet arrive at dates with absolute finality.) Thus a knowledge of Egyptian history is essential to the O.T. scholar, for the key to the chronology of events throughout the entire second millennium B.C. in the O.T. is the date of the Exodus from Egypt.

Various Solutions of the Problem

The early date.--At present among O.T. scholars there are two main views concerning the date of the Exodus. One is that the Israelites left Egypt during the 18th Dynasty around the middle of the 15th century B.C., and the other is that they did not leave until the 19th Dynasty during the 13th century. The early date view best accords with certain data in the Bible, such as the 480 years between the Exodus and the beginning of Solomon's temple (I Kings 6:1) and the 300 years from the conquest of Transjordan to the time of Jephthah (Judg. 11:26).

A late date.--The view for the date of the Exodus which has been held by a majority of scholars during the past century, and hence which has become more or less "traditional," is the one which places that event at some time in the 13th century B.C. The most persuasive arguments are those of Albright and others who place the Exodus early in the reign of Rameses II, about 1280 B.C. As one surveys the literature of those who support a late date of the Exodus, he soon discovers that very few of the writers believe in a unified movement of all twelve tribes from Egypt and into Canaan under the leadership of Moses and Joshua. In order to handle certain extra-Biblical evidence, such as the date of the destruction of Jericho around 1400 B.C. and the mention of Asher as a territory in southern Phoenicia in the inscriptions of Seti I (c. 1310 B.C.), the proponents of a late date are obliged to imagine either a two-fold exodus and entry into Palestine in different centuries or that some of the tribes of Israel never sojourned in Egypt at all. While such theories may attempt to handle all the bits of external evidence, they obviously run contrary

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to the great body of Scripture which presents the Exodus and the Conquest as an episode which involved all twelve tribes of Israel.

Since the Pentateuch and the book of Joshua clearly teach that the Exodus was a united movement from Egypt, all twelve tribes departing at once, and that the entrance into Canaan was an invasion of the fighting men of all the tribes at the same time; and since the Exodus was of primary importance as the event which gave the Israelites their freedom from bondage and welded them together into a nation under the hand of God; since it was the event most often appealed to by the prophets and psalmists as an example of the mighty working of their God in the affairs of men on earth; and since incidents in the Exodus and Wilderness journey are often spoken of in the N.T. as authentic; then the problem of the Exodus is not merely that of one date versus another date. Rather the problem is doubly serious, for it involves one's method of interpretation of the Scriptures and one's view of the origin of the religion of Israel. As H. H. Rowley says in his book regarding the date of the Exodus, "Much more than chronology is really involved, since the view that we take of Israel's religious development is materially affected by the solution we adopt."¹

It is my belief that only an early date for the Exodus agrees with the Biblical data and allows for a unified Exodus and Conquest, and that only a unified Exodus and Conquest are in harmony with the clear statements of the divinely-inspired Scriptures and with the true nature of the religion of Israel.

The Oppression of the Israelites

In any discussion of the dates of the Exodus it is necessary to deal also with certain events which actually took place during the time of the oppression of the Israelites. By approaching the record of Exodus chapters one and two in a superficial manner many writers have arrived at unbiblical conclusions regarding the setting of that greatest of all events in the history of the nation of Israel. Largely on the basis of the names of the two store-cities in Exodus 1:11, Pithom and Raamses, scholars have been quick to place the bondage of Israel and her leader Moses in the time of the Ramesside kings, i.e., in the 19th Dynasty. In so doing, they apparently have not cared how many other passages of Scriptures were contradicted or tossed aside.

So far, no inscriptions or documents of any kind have been found in Egypt which bear witness to the occurrence of the Exodus, for the mention of Israel in the stele of Merneptah refers to the later time when Israel was already in Palestine. Yet the absence of external evidence to confirm the Biblical record need not destroy confidence in its historicity. Comparatively little excavation has been done in the Delta of the Nile, in which area the Israelites resided. Furthermore, the pharaohs were not given to telling about their defeats and times of public disgrace. Rather their inscriptions were cut on temple walls with the purpose of exalting themselves as the living Horus, the son of the god Amun-Re'. And if the pharaoh of the oppression or the pharaoh of the Exodus had mentioned the Israelite slaves or their leader Moses in some public inscription, it would not be out of keeping with the known practice of some of the rulers of Egypt for a later king to have chiseled out the record.

Oppression by the Hyksos

The king who knew not Joseph.--The verse Exodus 1:8, "Now there arose a new king over

Egypt, who knew not Joseph," perhaps indicates a change of dynasty in Egypt. To what dynasty he belonged, at any rate, is the question. Because of the name Raamses of one of the store-cities, many who hold to a late date for the Exodus believe that Rameses I (1315-1313 B.C.) or his son Seti I (1313-1301), the father of Rameses II (1301-1234), is the king involved (e.g., G.E. Wright, Biblical Archaeology, p. 60). Others who also take the late date think, however, that the 18th Dynasty Egyptians enslaved the foreign Israelites when they did not flee from Egypt with the Hyksos, as soon as the latter had been driven out of the Delta (e.g., H.N. Orlinsky, Ancient Israel, p. 34). Unger (Arch. & the O.T., p. 144) and many others who subscribe to the early date of the Exodus (in the 18th Dynasty) also interpret Exodus 1:8 in the same way.

Neither of these views, however, takes into consideration all the facts in the context of Exodus 1:1-12. The Joseph narrative in Genesis seems to indicate that Jacob and his sons descended into Egypt to sojourn there before the Hyksos period and in the middle of the illustrious 12th Dynasty, perhaps around 1850 B.C. Now if Ahmose I (1570-1545 B.C.), the founder of the 18th Dynasty, were the "new king," then nearly 300 years passed before the Israelites began to be oppressed. Or, to state the problem in another way, many more generations than the one specified in verse 6 intervened between Joseph's death about 1775 B.C. and the beginning of the time of bondage. In Genesis 15:13, however, God told Abraham: "Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (italics mine). Yet if the enslavement of the Israelites began around the middle of the 16th century B.C., and if the Exodus took place around 1447 B.C., 480 years before Solomon began the Temple (I Kings 6:1), then there was only a century of actual affliction.

A second thing to notice carefully is the exhortation made by the "new king" in Exodus 1:9, 10:

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.

Several questions may be asked. If the "new king" belonged to the native Egyptian 18th Dynasty, would he, or could he truthfully, say that the Israelites were more and mightier than the Egyptians? Perhaps yes, if only the native Egyptians in the Delta were in mind; but certainly not if the whole nation of Egypt were meant by "his people" to whom he addressed himself. Let it be remembered that at the time when the "new king" arose, the children of Israel had not yet finished multiplying to their eventual complement at the time of the Exodus. Another question: Would the victorious Egyptians who had just driven out the armed Hyksos feel that these Semitic shepherds were mightier than the proud, strong Egyptian armies? A third question: What enemies did the Egyptians fear who might be expected to ally themselves with the Israelites and wage war against the Egyptians? The Hyksos had been expelled, pushed back into Palestine, and their fortress at Sharuhin had been captured by the Egyptians after a three year siege. There does not seem to be any enemy strong enough to invade the Delta anywhere on the horizon by the middle of the 16th century B.C.

The logical answer to these problematic questions would seem to be that a Hyksos king was the "new king" of Exodus 1:8. The text says he "arose over Egypt," wayyagaam... 'al Mitsrayim.

In Hebrew the verb qum plus the preposition 'al' often have the meaning "to rise against" (e.g., Deut. 19:11; 28:7; Judg. 9:18; 20:5; II Sam. 18:31; II Kings 16:7); but they never have the meaning of assuming the throne of a nation in a peaceful, friendly manner. It is certainly true that the Hyksos arose against Egypt. Furthermore, the Hyksos may well have had reason to hate the descendants of Jacob because of the episode at Shechem (Gen. 34) and Jacob's later fighting with the Amorites (Gen. 48:22), Amorites being one of the main elements of the Hyksos people (Albright, From the Stone Age to Christianity, p. 202, n.4).

If the "new king" was a Hyksos ruler, the oppression could have begun soon after 1730 B.C., for the Israelites were very near the Hyksos center in the northeastern section of the Delta. From 1730 until 1447 B.C. is not quite 300 years. This is not the full 400 years of affliction of Genesis 15:13, but it is a lot closer than the 100-120 years of bondage if the Israelites were not enslaved until the 18th Dynasty. If the "new king" is a Hyksos ruler, there is no need to say that his complaint that the Israelites were more and mightier than his own people is an exaggeration. The Hyksos filtered into Egypt gradually and were not strong enough at first to capture much of the country. If the "new king" is a Hyksos ruler, he had real reason to expect war with his enemies the Egyptians at any time in the near future. Since Joseph and his people had gotten along so well with the Egyptians, it was only natural for the Hyksos to suspect that the Israelites might join themselves to the Egyptians.

There is one more logical reason why the Hyksos must have persecuted the children of Israel rather than favor them. If the two peoples had been friendly with each other, why did not the Israelites choose to leave Egypt along with the Hyksos when the latter were expelled? For surely the Jews could see clearly the hatred which the Egyptians had for Semitic peoples and would have fled from possible bondage or torture, had they been at one with the Hyksos and not already afflicted and hated by the latter. The question can be put in another way: If the Israelites were associated with the Hyksos, why did the Egyptians distinguish between the two Semitic groups and not drive out the Jews along with the hated Asiatics? But if the Hyksos enslaved the Israelites, then certainly the Jews would have had no desire to depart with the Hyksos, and the Egyptians could have easily seen that there was a distinction between the two peoples. We can surmise that after a brief relaxation of the oppression started by the Hyksos, the Egyptians found it to their liking also to enslave the children of Israel, for both economic and nationalistic reasons. The Jews furnished a source of manpower needed to reconstruct buildings and cities in Lower Egypt, and being semi-nomadic shepherds they were fit to be the objects of the stirred-up hatred on the part of the Egyptians for all Asiatics. That the Egyptians did afflict the Israelites may be seen in the latter half of Exodus 1, beginning with verse 13.

Pithom and Raamses.—The manner in which the enslavement of the children of Israel was carried out is stated as follows in Exodus 1:11,12:

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.

The holders of the late date of the Exodus become extremely positive in their assertions concerning this passage. Finegan, e.g., says:

The basis of the theory now to be considered is the statement in Exodus 1:11 that the Israelites "built for Pharaoh store-cities, Pithom and Raamses." Raamses hardly can be other than Per Ramesese, the "House of Ramesses (II)," which has been identified with Avaris-Tanis....

Unless we are to regard Exodus 1:11 as an erroneous or anachronistic statement, we must conclude that Ramesses II was the Pharaoh of the oppression.² (*Italics mine.*)

George Ernest Wright is much more dogmatic in his statements:

Now the point which must be stressed is this: if the Israelites worked in labor battalions on the construction of the city of Rameses, it must have been during the reign of Rameses II. . . and perhaps that of his father, but not before . . . We now know that if there is any historical value at all to the store-city tradition in Exodus (and there is no reason to doubt its reliability), then Israelites must have been in Egypt at least during the early part of the reign of Rameses II. After much digging at Tanis by the archaeologists Mariette, Petrie, and Montet, not a single object of the Eighteenth Egyptian Dynasty has been found there. The city was destroyed by Pharaoh Amosis I (1570-1546), and was probably not reoccupied before the end of the 14th century.³ (*Italics his.*)

While the identification Zoan-Tanis-Avaris-Per Ramesese may not yet be absolutely certain, it may be assumed to be correct. Whether this city was at the site of San el-Hagar or at Qantir twelve miles to the south makes little difference, for apparently at neither site have remains of the 18th Dynasty been uncovered. Thus it must be recognized that if Biblical Raamses was Tanis, the Israelites could not have been forced to build Raamses in the 18th Dynasty. Yet the orthodox defender of the early date cannot admit of an anachronism. Furthermore, if there is a better possible explanation of the occurrence of the name Raamses, it would be preferable than to claim that it is the modernization of an obsolete place name by some later scribe, as Unger does (*Arch. & the O.T.*, pp. 149f). In not one of the passages where the name Raamses occurs (Gen. 47:11; Exodus 1:11; 12:37; Num. 33:3) is the more ancient name given. One Scriptural method of explaining an archaic name may be illustrated by the case of Zoar: ". . . the king of Bela (the same is Zoar)" (Gen. 14:2,8).

If those who insist on the late date of the Exodus believe that Exodus 1:11 is reliable, they certainly have to overlook or discount many other interrelating passages of Scripture. If there is any sense of order and continuity in the narrative in the early chapters of Exodus, then the beginning of the enslavement and the building of Pithom and Raamses took place before the birth of Moses. Certainly chapter two with its account of Moses' birth during the time of oppression necessarily follows chronologically the early stages of the oppression described in chapter one; and the building of Pithom and Raamses was one of the first tasks given to the enslaved Israelites. But Moses was eighty years old at the time of the Exodus (Exod. 7:7); he was 120 at his death. Thus even if the late date of the Exodus (about 1290-1280 B.C.) were correct, Moses would have been born about 1370-1360 back in the 18th Dynasty (1570-1315 B.C.). Therefore it is impossible to hold that Rameses II was the Pharaoh who ordered the Israelites to build for him the store-cities of Exodus 1:11, and at the same time to do justice to the rest of Scripture.

Notice that according to the early date of the Exodus (c. 1447 B.C.) Moses would also have been born in the 18th Dynasty, around 1527 B.C. But the first chapter of Exodus clearly indicates that there was quite an interval of time between the beginning of the oppression and the birth of Moses at the time of the order to kill all the male babies born to the Hebrew women. Certainly several generations of Israelites may be indicated by the words of Exodus 1:12. Another period of perhaps a generation may be implied in the blessing which God bestowed on the midwives in giving them families and descendants (Exod. 1:20f). The result of combining the Biblical data and the archaeological evidence concerning the Egyptian site of Tanis-Per Rameses where Hyksos remains were found is that it would seem that the Hyksos were the ones who first enslaved the children of Israel and used them in building their store-cities. This is the conclusion of the French scholar, R. Dussaud (according to Rowley, From Joseph to Joshua, p. 25n).

The question then will be asked, if the Hyksos were the oppressors in Exod. 1:11, how are we to explain the appearance of the name "Raameses" in an age prior to the 19th Dynasty? It is my opinion that the name "Raameses" may actually have been used during the Hyksos era, and then discarded by the reactionary Egyptians of the 18th Dynasty. The following 19th Dynasty apparently witnessed antagonism against the domination of the Theban priests and their violent suppression of the theology of Aten, by bringing about a return to Hyksos traditions and to the cult of the despised god Seth. Note the startling conclusions of W.F. Albright:

The Ramesside house actually traced its ancestry back to a Hyksos king whose era was fixed 400 years before the date commemorated in the "400-year Stela" of Tanis. The great-grandfather of Rameses II evidently came from an old Tanite family, very possibly of Hyksos origin, since his name was Sethos (Suta). . . . Rameses II established his capital and residence at Tanis, which he named "House of Rameses" and where he built a great temple of the old Tanite, later Hyksos god Seth (pronounced at that time Sutekh).⁴

Now if the Ramesside dynasty may be traced back to the Hyksos rulers, and if the dynastic name Seti or Sethos is a Hyksos name, then it is equally possible that the name Rameses or Raameses was a Hyksos name or at least was used by them in Lower Egypt where few records from that period have been found. Since certain Hyksos kings did use the name of the god Ra or Re' combined with other words in their throne names, it would not be illogical to find such a name as "Ra-meses" in that era.

The Pharaoh of the Oppression

According to the early date of the Exodus Thutmose III (1504-1450 B.C.) was the so-called Pharaoh of the Oppression. He was one of the greatest, if not the greatest, of all the pharaohs of Egyptian history. After he actually gained control of the throne about 1483 B.C. following the death of his hated aunt/stepmother/mother-in-law Queen Hatshepsut (perhaps the pharaoh's daughter of Exodus 2:5, while she was still a teenage princess), Thutmose III reorganized the army of Egypt; he made seventeen campaigns in the space of nineteen years into Palestine and Syria to subdue these lands and to exact tribute from them. For such military exploits Dr. J.P. Free has termed him the "Napoleon of Egypt" (Arch. & Bible History, p. 89).

Thutmose III must be the ruler whose death is recorded in Exodus 2:23. He reigned alone for about thirty-four years (1483-1450 B.C.). This long period agrees well with the Scriptural statement that the pharaoh died after oppressing the Israelites for "those many days." God's command to Moses, "Go, return into Egypt; for all the men are dead that sought thy life" (Exod. 4:19), implies that the same king from whose face Moses fled into Midian is the one who died in Exod. 2:23. Since Moses was in Midian and Horeb for more than 30 years,⁵ the reign of the Pharaoh of the Oppression had to be a lengthy one. The only pharaohs in the 18th and 19th Dynasties who ruled more than 30 years were Thutmose III, Amenhotep III (1410-1372), Horemheb (1349-1315), and Rameses II (1301-1234). The evidence of Merneptah's Stela that Israel was already in Palestine by his reign prevents our considering his father Rameses II as being the Pharaoh of the Oppression. Horemheb could not have been that ruler because he was the last king of the 18th Dynasty, and Rameses I, first king of the 19th Dynasty, ruled only a year and four months and was too old to bear the burdens of kingship alone and thus to have been the Pharaoh of the Exodus. Nor could Amenhotep III very well have been the Pharaoh of the Oppression, for his son, Akhenaten (1380-1363), the "heretic king" who tried to install the worship of Aten as the religion of Egypt, could hardly have been Pharaoh of the Exodus. Akhenaten moved to the site of Amarna and built a new city there for a new capital of Egypt, 200 miles up the Nile from the Delta and the land of Goshen. He was so engrossed in this task and in his religious views that he neglected international affairs and took little interest in building in the Delta region. Also, the character of Akhenaten, who apparently was a sickly, effeminate man who died before he was thirty, does not agree with the strong, cruel nature of the Pharaoh of the Exodus. Thus the only pharaoh of the four that enjoyed long reigns who could have been the predecessor of the Pharaoh of the Exodus and thus himself the Pharaoh of the Oppression was Thutmose III.

One more detail which may indicate that Thutmose III corresponds to the Pharaoh of the Oppression may be noted: if Moses were a favorite of Hatshepsut, whom Thutmose hated with a vengeance, then we can easily imagine that Moses was also the object of the wrath of Thutmose. Thus when Moses killed the Egyptian and brought himself in that way before the attention of the new monarch, he was obliged to remain in exile as long as that great pharaoh lived.

The Location of Pharaoh's Court

The Biblical data.--The entire context of Exodus 5-14 reveals that the place where the pharaoh was residing during the time of the ten plagues and the Exodus itself was not far from the land of Goshen where the Israelites were living. The land of Goshen almost certainly lay in and to the north of the fertile valley which links the Delta region with Lake Timsah and the Bitter Lakes of the Suez Canal area. This valley is now called Wadi Tumilat. Near its western end lies Tell Basta, the site called Bubastis in the Hellenistic Age, which was situated on the royal canal⁶ leading to the Gulf of Suez at the junction of the canal with the easternmost or Pelusiac arm of the Nile. Tell Basta is a mile or two southeast of the present-day town of Zagazig.

Exodus 5:6, 10 and 12:31 force one to conclude that Pharaoh's residence was no more than one to three hours away from the center of the land of Goshen. On the other hand, the phenomena of the plagues of the flies and the hail (Exod. 8:22; 9:25f) falling upon all the land of Egypt but not on the land of Goshen furnish evidence that Goshen was on the very edge of Egypt

at that time, removed to some extent from the territory which the native Egyptians settled. In the time of the 19th Dynasty, however, when the capital was at Tanis-Rameses, many of the principal building projects of Rameses II were in the Wadi Tumilate or Goshen region itself. At that time the Egyptians lived all around and in the midst of Goshen, not excluding that area as though a despised captive people were dwelling there.

Pharaoh's residence was in a city (Exod. 9:33) and it was in sight of the river, ye'or (7:20-23), which almost invariably means the Nile River or one of its branches in the Delta. Cities like Memphis and Heliopolis, while in the Nile Valley, were several miles from the channel of the Nile at normal stage, too far to see the river through the palms.

The problem of the Eighteenth Dynasty capital.--Since I Kings 6:1 places the Exodus about 1447 B.C., the Biblical date means that the Exodus occurred in the 18th Dynasty. The capital of all the kings of that dynasty, however, was at Thebes, over 400 miles away from the land of Goshen up the Nile Valley. Obviously, the ruler who did all he could to prevent the Israelites from leaving Egypt was not at Thebes at the time of the Exodus. Rowley delineates the problem for those who hold the early date of the Exodus when he says: "No known building operations of this Pharaoh (Thutmose III) took place in the Nile Delta region, and he is not known to have had a royal residence in that district" (FJJ, p. 24). I shall attempt to show that the first half of this statement is incorrect, and that there is a fair amount of evidence that his son, if not Thutmose himself, did have a royal residence in the Delta.

The fact of two viziers in the Eighteenth Dynasty.--The vizier of Egypt was the primeminister, the highest administrative official of the state; he was likewise the commandant of the capital and the chief justice. Up to the reign of Thutmose III all of Egypt came within the sphere of one vizier's authority. But to handle the greatly increased business of government, that pharaoh divided the labors of the vizier's office between two men; one resided at Thebes; the other was in charge of all regions north of Assiut and resided at Heliopolis, six or eight miles northeast of the center of modern Cairo. The very fact that Thutmose III appointed a separate vizier for Lower Egypt proves how important in his estimation was the proper execution of the royal commands in the Delta and the lower reaches of the Nile. If the vizier of the North lived at Heliopolis, it is quite likely that the pharaoh had a secondary residence for himself to stay in on his tours of inspection, in Heliopolis or in a nearby city.

Archaeological evidence of 18th Dynasty buildings in the Delta.--There is much evidence that Thutmose III, Amenhotep II, and other pharaohs of the 18th Dynasty did build extensively in Lower Egypt. It is a matter of common knowledge that two magnificent red Aswan granite obelisks erected by Thutmose III in front of the Temple of Re' in Heliopolis now adorn the Thames Embankment in London and Central Park in New York City. In the inscriptions on these obelisks Thutmose called himself "Lord of Heliopolis." It is evident, then, that Thutmose III did conduct building operations at Heliopolis, which is in the Delta. Also it is possible that Israelite slaves could have been employed in the building operations known to have been carried out at Memphis by 18th Dynasty rulers.

But the most pertinent evidence of all comes from Tell Basta, the site of ancient Bubastis, the Pi-beseth of Ezekiel 30:17. This city was the key to the Delta, on the route of all travel to and from Asia, whether by the northern road through Tanis, Daphne, and Pelusium, or by the

southern road through Heroopolis at the then extended head of the Gulf of Suez. It was an important position to hold. So strategic was it that the first of the Libyan kings of the 22nd Dynasty, Sheshonq I (the Biblical Shishak, I Kings 14:25), transferred his residence to Bubastis. The Egyptologist Naville worked this site in 1887-1889. Several important discoveries of his came from the 18th Dynasty. The earliest of these was a stone of Amenhotep II. It is a red granite slab with two panels. In each panel the king is seen standing and making offerings to the god Amun-Re' who sits on his throne, and is spoken of as "he who dwells in Perunefer."⁷ Seti I of the 19th Dynasty reused this stone when he built a temple at Bubastis during his own reign. Naville gave his explanation of Seti's motive as follows: "I believe that when he renewed the monuments of Amenophis II he was actuated by a religious motive, by the desire to propitiate Amon, perhaps at the moment when he entered on his Asiatic campaigns, for which Bubastis must have been the starting point" (*ibid.*, p.31). Scarabs and remains of a temple built by Amenhotep III have also been found at Bubastis.

Records from the life of Amenhotep II. --Clinging evidence appears in the records about his life that Amenhotep II often resided in or near the Delta. Thus it would not be out of place for him, the Pharaoh of the Exodus according to the early date view, to be staying nearby the "ghetto" of his rebelling slaves. First of all, we know from a scarab that Amenhotep II was born at Memphis; thus the court must have resided at Memphis at some times in his father's reign (the reign of Thutmose III). Then we know that as a youth he would often ride from the royal stables in Memphis to such interest spots as the Sphinx at Giza (*ANET*, pp.244f). Furthermore, he also built largely at Heliopolis and gave himself the title "Divine Ruler of Heliopolis." Best of all, William C. Hayes states in his recent book; The Scepter of Egypt, concerning Amenhotep II:

In his youth he had been appointed by his father as commandant of the principal base and dockyard of the Egyptian navy at Peru-nefer, near Memphis, where he seems to have maintained large estates and in the vicinity of which he and his successors appear to have resided for extended periods of time.⁸

Peru-nefer, according to John Wilson of the Oriental Institute, now seems to have been a district near Memphis which had among its population Semitic elements with Phoenician connections. Thus Amenhotep II does not seem to have been averse to residing near Semitic peoples in the Delta area. As the god incarnate he could have stayed in the guest house of the temple he had erected at Bubastis, for Egyptian temples always had guest houses for the convenience of the "divine" Pharaoh. Labib Habachi, a native Egyptian archaeologist, has recently excavated at Bubastis. He has found additional evidence that Amenhotep II erected in Bubastis a building dedicated to its chief deity, the goddess Bastet. He also states with regard to Bubastis: "The town was an important place because it was the point of departure to Sinai and Asia where the king's army and expeditions used often to go."⁹

Other records indicate that Amenhotep II made three military expeditions into Asia, which came in the third, the seventh, and the ninth years of his reign. If the Exodus occurred in 1447 B.C., that would have been the fourth year of Amenhotep's kingship. He then would have had about three years to rebuild his army after the disaster suffered by his crack troops in the engulfing waters of the Red Sea (Exod. 14:6-28). Bubastis, in the east-central part of the Delta, would have served well as the military base or staging area for the Asiatic campaigns of Amen-

hotep and his father Thutmose III. Thus I conclude that it was Bubastis at the western end of the land of Goshen in which Amenhotep, an 18th Dynasty king whose capital was Thebes, resided during the months of the ten plagues in order to be in close contact with his insubordinate Hebrew slave laborers.

DOCUMENTATION

1. Harold Henry Rowley, From Joseph to Joshua ("The Schweich Lectures of the British Academy," 1948; London: Oxford Univ. Press, 1950), p. 2.
2. Jack Finegan, Light from the Ancient Past (Princeton: Princeton Univ. Press, 1949), p. 107.
3. George Ernest Wright, Biblical Archaeology (Philadelphia: The Westminster Press, 1957), p. 60.
4. William Foxwell Albright, From the Stone Age to Christianity (2d ed. with a new introduction; Doubleday Anchor Books; Garden City, N.Y.: Doubleday & Co., 1957), p. 223.
5. The ruler from whom Moses fled was a man--"He sought to slay Moses" (Exod. 2:15); thus it could not have been Hatshepsut. But Thutmose III ruled alone only 34 years. Moses may have been slightly older than 40 when he broke with the Egyptian court, and yet near enough to that age so that he could be said to be (approximately) 40 years old. Compare Luke's statement that Jesus was about thirty years old at the time of His baptism (Luke 3:23); yet our Lord must have been closer to 33. The only passage which states Moses' age at the time of his escape to Sinai is Acts 7:23; literally it says: "And when a time of forty years was being filled for him, it came into his heart to visit his brethren, the sons of Israel." Instead of the "forty years" referring to his age, it is possible that the length of Moses' training in all the wisdom of the Egyptians after being weaned and taken from his mother, is what is meant. Thus Moses may have been 43 or more when he fled to Sinai and 77 when Thutmose III died, for the Exodus probably occurred in the 4th year of Amenhotep II's reign.
6. This canal was in use during the 12th Dynasty and was employed by Hatshepsut's mariners on their voyage from Thebes to Punt in East Africa (James H. Breasted, A History of Egypt, London: Hodder & Stoughton, 1912, pp. 118, 276). The canal emptied into what is now Lake Timsah near the modern town of Ismailia, proving that the Gulf of Suez used to extend northward through the Bitter Lakes and include Lake Timsah. Thus the Israelite crossing of the Red Sea took place north of the present port of Suez.
7. Edouard Henri Naville, Bubastis ("Eighth Memoir of the Egypt Exploration Fund"; London: Kegan Paul, Trench, Trubner & Co., 1891), p. 30.
8. William C. Hayes, The Scepter of Egypt (Cambridge, Mass.: Harvard Univ. Press for the Metropolitan Museum of Art, 1959), II, 141.
9. Labib Habachi, Tell Basta, Supplement aux Annales du Service des Antiquites de l'Egypte. Cahier No. 22 (Cairo: 1957), pp. 91, 197.

EPHRATISM AND SHAKERISM

FALSE CONCEPTIONS OF CHRISTIAN SEPARATION

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The New Testament clearly teaches separation from this present evil world on the part of the Christian. A classic example of this teaching is II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." A study of the context of this passage shows that this separation involves both doctrine and practice. The true believer can have no part with the unrighteousness and darkness of this world. Paul's question in the passage, "What part hath he that believeth with an infidel?" implies only a negative answer. Our Lord set forth this teaching when He asserted that His followers had been chosen out of the world (John 15:19). Thus they were expected to be separate from it and overcomers with respect to it. The Apostle John spoke of true believers as those who are overcomers as far as this world is concerned (I John 5:4-5). The appeal of Scripture in both the Old and New Testaments is to the effect that God's children should be holy even as God is holy, clearly implying separation.

It is inconceivable that those who have received the life of God in their souls should continue to be enamored of this world and its sinful tendencies. They have a new outlook. It is upward toward God and the things of God. They ought to be living the risen life looking unto Jesus the author and finisher of their faith as the center of their interest and the goal of all their hopes.

Recognizing the truth with respect to the matter of separation, it also remains true that there is a fanatical interpretation given to it which is wholly apart from its correct meaning. Some have emphasized the physical aspects of separation to the practical exclusion of the spiritual. Thus we find in the early days of the church a sizable group of individuals who took such a dim view of the world and what was transpiring in it that they "left" the world to live in caves and similar places of isolation in order to preserve their holiness and to show their hatred of the world. The cases of Paul of Thebes, and Antony of Alexandria, and Symeon the pillar saint are representative of this attitude. Paul is said to have lived in a cave for ninety years. A spring and a palm tree nearby provided him with sustenance until his death in 340 A.D. and, according to tradition, during his later years a raven brought him daily half a loaf, as the ravens ministered to Elijah. More fabulous in his zeal for holiness was Antony who after 285 first lived in a sepulchre; then for twenty years in the ruins of a castle; and last on Mount Colzim, some seven hours from the Red Sea, a three days' journey east of the Nile, where an old cloister still preserves his name and memory. He pursued ascetic practices unceasingly. He ate only once a day, generally after sunset, and even then seemed ashamed that an immortal spirit should need earthly nourishment. His wardrobe consisted of a hair shirt, a sheepskin, and a girdle. He rarely left his solitude. At such times he seems to have made a profound impression on both Christians and pagans with his hairy dress and emaciated, ghostlike form. In spite of his many privations, he lived to be a hundred and five years old. He influenced many to look upon seclusion from the world as the true way to holiness.

Perhaps the most spectacular among this type of folk was St. Symeon, the Stylite, who may be called the original flagpole sitter! Failing to find the perfection he was looking for as a hermit

upon a mountain, he invented, in 423, a new means for attaining holiness, that of sitting for thirty-six years upon a pillar which was raised in height from time to time as he approached heaven and perfection. There he stood through the years, "exposed to the scorching sun, the drenching rain, the crackling frost, the howling storm, living a life of daily death and martyrdom, groaning under the load of sin, never attaining to the true comfort and peace of soul which is derived from a child-like trust in Christ's infinite merits, earnestly striving after a super-human holiness, and looking to a glorious reward in heaven, and immortal fame on earth."¹ He impressed a host of people with his separation. Some almost worshipped him. Such self denial was looked upon as a sure path to holiness.

There always have been within the church throughout its history those who have been possessed with the martyr or ascetic spirit, who have sought the disapprobation of the world so as to gain the favor of Christ. In times of persecution, such as under the Roman emperors who inflicted the ten great persecutions, individuals of this sort have found ample opportunity to manifest their self denial or separation. But in times when persecution has been relaxed, ones such as these have invented ways to manifest their ascetic tendencies. During the Roman persecutions there were many who actually sought martyrdom in order, as they thought, to gain the martyr's crown of life and to demonstrate their willingness to be separate from the world. This obsession to become martyrs became an unhealthy epidemic in the second and third centuries. With the cessation of persecution from the outside those possessing the martyr complex were given to finding ways to afflict themselves such as did Symeon Stylitis.

It is certainly true that every believer in Christ ought to be willing to die for Christ if it is needful. In the centuries of which we have been speaking it was true that many did need to die for Him. Otherwise they would not have been true to Him. But that is a different matter from looking upon martyrdom as an end in itself and something to be desired above everything else. The first attitude is Christ-centered. The second is self-centered. The first is to be approved; the second is to be frowned upon. The one represents the true spirit of separation or otherworldliness while the other is a pseudo-separation.

Down through the years various groups and individuals have assumed false ideas on how to gain perfection, or holiness, or separation, or whatever you may call it. The writer has been impressed with two movements which appeared in our own country in the eighteenth and nineteenth centuries of this character: namely, Ephratism and Shakerism. These two groups have practically ceased to exist and with no loss to our country. They were basically humanistic. Thus when the human leaders passed off the scene, they withered away.

THE EPHRATA MOVEMENT

Ephratism or the Ephrata Movement derives its name from the place in southeast Pennsylvania, Ephrata, Lancaster County, near which it flourished from 1734 onward toward the end of the eighteenth century. The location is today called the Ephrata Cloister and is being restored by the Pennsylvania State Historical Commission in order to recall an interesting and unique chapter in early American history. The people who composed this movement are often referred to as the Seventh Day Baptist Society.

Conrad Beissel was the founder of the Society. According to A. Monroe Aurand, Jr., who has written a pamphlet entitled "Historical Account of the Ephrata Cloister and the Seventh Day

Baptist Society," he was a mystic and a native of Eberbach, in the Palatinate, Germany. The same author states that he had been "a 'Presbyterian,' (i.e., probably a member of the German Reformed Church), who fled from the persecutions of his day in Europe."²

Upon coming to America Beissel settled at Germantown in 1720, being about thirty years of age. He became an apprentice to Peter Becker in the weaver's trade. Becker was the leader of the first Brethren or Tunker group that came to America in 1719. Through him Beissel became acquainted with the Brethren. He remained with Becker for about a year and then moved farther west into the Conestoga country of Pennsylvania. When Peter Becker and others from Germantown made a missionary tour through this territory in 1724, they baptized a number of converts in Conestoga Creek and organized a congregation of believers in this vicinity. Among those baptized was Conrad Beissel, although pride with which he was generously afflicted made it difficult for him to submit himself to the extent of letting someone else baptize him. With undue haste the new congregation laid the hands of ordination upon this young man and chose him as the minister of their group.

For a short time things went well at Conestoga, for Beissel was a man of marked ability and possessed a winsome personality. He was a good speaker and able in argumentation. He was also quite a musician, being the author of 441 printed hymns, according to the Chronicon Ephratense. In Scott's Scrap Book there appears a portrayal of Beissel sitting at a table with quill in hand. Beneath the cartoon there is the following inscription: "The first original music composed by white men in the western hemisphere was a book of Dunkard hymns by Johann Conrad Beissel.--About 1750." But it was not long until it was evident that his views were at variance with the recognized leaders of the church. He leaned strongly toward the Old Testament as compared with the New. He declared the seventh day as the God-ordained day of worship, not the first. He seemed to prefer the law to the grace of God. He advocated a monastic order of life, stressed the celibate state, and otherwise showed himself out of harmony with the beliefs and practices of the church he had joined.

Earnest efforts were made by leaders of the church to get him to conform to the regular beliefs and practices of the church, but to no avail, and in 1728 he took things into his own hands and withdrew from the Brethren movement by giving back the baptism which had been ministered to him by Peter Becker. He did this by having one of his followers baptize him thrice backwards in contrast to the regular forward movement. Immediately after this he was baptized three times forward and so became the leader of a new sect. George Falkenstein, one of the early Brethren pastors at Germantown, Pennsylvania, calls this a "babyish act" and deserving of being laughed at had not the results been so tragic.³ He thus separated himself from the true evangelicals of his day and embarked upon a novel scheme to achieve holiness for himself and those who would follow him.

Beissel proceeded to organize his followers upon a monastic and communal basis. At Ephrata was developed the first Protestant monastery in America. "Here is still something of the middle ages set down in the new world, the ideal of monastic life, a belief that seclusion from the world is the means of saving one's soul," so says John H. Flory in his Flashlights From History.⁴ At this place he built a self-contained community of about three hundred members who lived in separation from the world, and gave themselves to definite spiritual exercises to produce spiritual maturity, as they thought.

Beissel recognized three classes of members in his community: household members or those who had been married; solitary brethren, who took vows to live single, chaste lives; and spiritual vir-

gins, who vowed to live pure, virgin lives.

The establishment at Ephrata came to appeal to quite a large number of people for those early days. The communal life in times when life was rugged, the fellowship of a like-minded people, the spiritual exercises including regular times for prayer and meditation, listening to Beissel's exhortations, and a prominent place given to music which attained a remarkable development under Beissel, the occupations afforded in this self-contained community and the exclusion of the world--all these things acted as a magnet to many deceived people. A number of large buildings were erected to care for the various aspects of their life. Ephrata under Beissel's leadership became widely known in Colonial days. Its hospitality was enjoyed by folk in need, especially during the French and Indian wars, in 1755-56, and later during the Revolutionary War. Soldiers from the Battle of Brandywine who had become ill found care and recovery at the Cloister. General Washington is said to have visited here to see his wounded and sick soldiers. A monument has been erected on the premises to commemorate this bit of humanitarianism manifested by this group. As early as 1728 Benjamin Franklin knew of these folk and did printing of books and hymns for them.

Some of the beliefs of this Society were worthy of emulation. Monroe Aurand, basing his information on a well known article of William H. Fahnestock appearing in full in Hazard's Register of Pennsylvania, sums up some of these beliefs as follows:

1. They receive the Bible as the only rule of Faith, covenant and code of laws for church government....
2. They believe in the Divinity of our Lord Jesus Christ, and the trinity of the Godhead....
3. They believe that salvation is of Grace, and not of works; and they rely solely on the merits and atonement of Christ....
4. They contend for the observance of the original Sabbath, believing that it requires an authority equal to the Great Institutor, to change any of His decrees. They maintain that as He blessed and sanctified that day forever, which has never been abrogated in His Word...that it is still as binding as it was when it was announced amid the thunders of Mount Sinai....
5. They hold to Apostolic Baptism--believer's baptism--and administer trine immersion, with the laying on of hands and prayer, while the recipient remains kneeling in the water.
6. They celebrate the Lord's Supper at night, in imitation of our Savior; washing at the same time each other's feet...as is expressly stated in the 13th chapter of the Evangelist John, 14th and 15th verses....

Celibacy they consider a virtue....It was urged as being more conducive to a holy life...it may be considered the ground of the Institution at Ephrata...it was a prolific subject for many of their hymns, which seems to hallow and sanctify virginity....⁵

Thus while holding to some orthodox beliefs and practices, their emphasis was upon such things as Sabbath observance, celibacy, monasticism, formalism and communal life. A unique separation from the world characterized them. While practicing this separation they failed to stress many of the cardinal doctrines of the Christian faith and to aggressively fulfill the Great Commission of the church.

What effect did this movement have upon the church from which it separated? It brought disruption and heartbreak. Churches were divided and homes were broken. Marriage vows were set aside as individuals left their homes to join the fanatical movement. Beissel taught that the only

true marriage is of a religious sort, a complete devotion of the soul to the service of God. Succumbing to such fallacious teaching there were such instances as that of Christina Sower, the wife of Christopher Sower, the printer of the famous Sower Bible, who left her husband and their only son to live at Ephrata for fourteen years completely under the mystical spell of Beissel. At long last through the means of a letter written by Christopher Junior on his birthday to his mother was she persuaded to return to her home and her lonely husband. It can readily be understood, therefore, why the Beissel movement caused so much sorrow and embitterment. Being clearly anti-Scriptural but claiming to be thoroughly Christian, it caused a great deal of trouble, confusion, and disharmony in the church.

What then is left of the Ephrata Movement and of the fanatical dreams of Conrad Beissel? Only a few dilapidated buildings which the Pennsylvania State Historical Commission has sought to restore so that curious folk may look at the remnants of an extinct effort of a deluded man to arrive at holiness in this life. One Peter Miller, the supposed author of the *Chronicon Ephratense*, a graphic account of the Movement, sought to carry on where Beissel left off but under him the effort began to fade until ere long it was but a memory of misguided zeal. A few other establishments such as that at Snowhill near Waynesboro, Pennsylvania, aped after the Ephrata community. But they too are just ghosts of their former manifestations. The history of the movement corroborates the fact that any movement built upon mere man shall fail, and that separation from the world and unto God, while it has its physical aspects, is mainly a spiritual matter. Running away from the world and mere denial of the flesh are not equivalent to living for God. There is far more to the Christian life than these negative aspects. It specializes in the positive manifestation of the graces of the new life and the fruit of the Spirit.

THE SHAKER MOVEMENT

And now let us turn our attention to a second movement in our country which is representative of a false, unscriptural idea concerning the attainment of separation or perfection. I refer to Shakerism which appeared in this country the latter part of the eighteenth century and continued with diminishing influence well into the twentieth century. The Shakers, according to Marguerite Fellows Melcher in her recent book *The Shaker Adventure*, "were rooted in revolt: revolt against smugness and bigotry in religion, revolt against social and economic evils, revolt against the uglier side of human nature. The Camisards in France, who are usually considered the spiritual ancestors of the Shakers, were the direct result of the Revocation of the Edict of Nantes in 1685."⁶

The Shakers at first received this name in derision on the part of those who observed their peculiar shaking motions in connection with their ceremonial dances which were for the purpose of shaking off evils and trampling sin under foot. Later they seemed to approve of this title, turned it to their own use, and conveniently found passages of Scripture which they applied to themselves. An example of such passages is: "Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Hag. 2:6-7). They also call themselves "The United Society of Believers in Christ's Second Appearing." Some of their leaders preferred the name "Alethians," for they considered themselves children of the truth.

In many respects they represented a strange slice of humanity, though they were unquestionably very sincere in their beliefs. They never numbered over six thousand and were confined to

about nineteen societies located in New England, New York, Ohio, Kentucky, and one society in Indiana.

As mentioned before, the ancestry of these folk may be traced to the Camisards in France who had some connection with the persecuted Huguenots of that country. Some of these folk escaped to England where Ann Lee became the leader of this separatist movement. Like Joan of Arc, she had visions and prophetic dreams. Mother Ann, as she was affectionately known by her followers, had a passion for saving and purifying mankind. This passion became more and more restricted in succeeding years to her faithful followers.

By special revelation, Mother Ann and her adherents came to America in 1774. They called themselves by this time the Millennial Church or the true Believers as against the "world's people." They were the one true church.

The aim of these people was to attain perfection in their lives. Their strict manner of living was for this purpose. They saw eye to eye on four cardinal principles, namely, confession of sins, celibacy, separation, and common ownership of property. The working out of these principles tended to solidify them more and more into one body and to separate them from the rest of society. They came to denounce marriage as an evil of mankind. Sex, they said, was responsible for most of the sins of the world. Therefore they should live apart from this thorn as much as possible. Mother Ann, or Ann the Word as she was also called, subjected herself to an early marriage by which she had four children. Since all of these children died in infancy or early childhood, her previous convictions were confirmed, so that she thereafter denounced marriage and separated from her husband, Abraham Stanley, in spite of his earnest entreaties to save their marriage. Her followers perpetuated her attitude toward marriage. Producing no children of their own, they maintained their number by the adoption of some of the "world's" children and bringing them up in their own ways.

In their every day living they withdrew from the world and lived in their exclusive colonies. While absent from home they were not to engage in unnecessary conversation with the "world's" people, and they were expected on their return to report all conversations to the elders. In every possible way they were to avoid the contamination of the world.

They practiced community of goods, borrowing their idea from the New Testament. Everyone considered his property as belonging to the common cause and so was to be separated from the worldly attitude of grasping after material gain. It should be remarked in this connection that they lived well among themselves and developed a number of trades such as furniture making, weaving, seed culture, leather work, and building crafts to such an extent that some of their products became the envy of outsiders.

Their separateness from the world was indicated by their manner of living in isolated families of thirty to ninety individuals. Each family had its own house, the stories being divided between the men and the women. They gave no place to adornments in the way of pictures or other works of art. In their prescribed mode of dress for men and women, they also protested against the fashions of a vain world. They cultivated the virtues of sobriety, prudence, and meekness. They took no oaths, deprecated law, avoided contention, and repudiated war. They held that the kingdom of heaven has already come and therefore they sought to live in harmony with this belief.

Some of their beliefs were of a very radical character: special revelations to guide their deportment; divine revelation as a growing thing, not a neatly labelled parcel of finished truths handed out once for all in some distant past; and Christ and Mother Ann standing side by side as two manifestations of the spirit of God in man--the father and mother elements of the deity. Thus Mother Ann was the female Word as compared with Christ, the male element. Moreover, they repudiated all the fundamental tenets of orthodox Protestantism such as the infallibility of the Bible, the doctrine of the Trinity, salvation through the atonement, the resurrection of the body, *et cetera*. Thus in their separation from the world, they also developed a separation from the orthodox doctrines of the Christian faith until how tragic was that separation! No wonder the movement gradually lost its appeal and now only a few societies remain with a dwindling membership. According to Marguerite Melcher, "In all four of the surviving societies there are no elders now. There is no longer a central Ministry to direct the Millennial Church. The only men left are very old. Most of the sisters are past sixty. The Shakers themselves admit quite frankly that their course on earth is nearly run."⁷ Thus the movement is practically dead, as it should be. Its doctrinal viewpoints were not worthy of perpetuation, and its ideas of attaining perfection and carrying on God's work were perverted ideas.

In Ephratism and Shakerism we see examples of systems which not only developed doctrine which was at variance with orthodoxy, but also which employed a negative, materialistic, and humanistic type of separation from the world which is foreign to the Word of God.

The separation set forth in the Scriptures is first of all a spiritual separation. It has both negative and positive aspects. The believer in Christ is to be separated from the world, the flesh, and the Devil, taking the attitude toward them that Christ did when He was here upon the earth. But he is also to be separated unto God and the things of God. He is definitely and attractively to manifest the life of God before the world. He is not to hide himself from the world in his separation nor to put his life under a bushel. His testimony ought to be of an aggressive type. While he is not of the world spiritually, he is to recognize that he is in the world for the purpose of ministering to the world. How else can he carry out the words of the Great Commission of our Lord: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28: 19-20)? How else can he be a true ambassador for Christ, bearing witness to the Gospel in a world that is foreign to God? Believers are called to act as the salt of the earth to hinder the corrupting influences that are present in the world. If they are to perform this function, there must be the right kind of contact with the world. When our Lord Jesus Christ was upon earth, He ate with publicans and sinners, not to be contaminated by them, but to win them for Himself and out of the world. In this sense, as He was in the world, so are His followers. The Apostle Paul felt himself to be a "debtor both to the Greeks and to the barbarians; both to the wise, and to the unwise" (Rom. 1:14) to give them the Gospel. In order to fulfill this obligation we find him, not repairing to caves and other places of lonely isolation, but blazing trails across the world of his day until finally he arrived at its capital city--all that he might give men the message of divine forgiveness. Moreover, believers are called to be soldiers of the Lord. This means that they must go where the hosts of wickedness are to gain conquests for Christ's sake. A good soldier is not a recluse, a hermit, or an inmate of a monastery, whiling away his time in pious ceremonies or religious exercises as the world outside plunges on toward destruction (2 Tim. 2:3; Eph. 6:10-18).

Employing yet another bit of New Testament imagery, believers are also vessels ordained of God to bear the water of life to a thirsting world (2 Tim. 2:21; 2 Cor. 4:7). This implies aggressiveness and contact with a world in need. The vessels must be clean and emptied of self. This represents the negative aspect of separation. But they must also be wholly dedicated to God's service in a sinful world. This is the positive aspect. The latter aspect was lacking in Ephratism and Shakerism. They were so much taken up with negative matters that they had little time or concern for the world outside.

One of the tendencies of the over-emphasis on the negative aspect of separation is to develop a holier-than-thou attitude. So much attention is given to what the individual should not do and how he should not act that they tend to look down upon those who do not fit their negative pattern. There are members in the church today who are so busy hunting for conduct that does not conform to their own ideas that they have become super-critical, super-pious, and altogether overbearing in their attitude toward others who do not see eye to eye with them in some nonessential matters. Such as these very often do a great deal of injury to the cause of Christ. From such an attitude may the Lord deliver us!

There is such a thing as separation taught in the Scriptures. Every child of God has a solemn obligation to realize its true meaning and live in harmony with it. This separation has a definite, twofold aspect: separation from every defiling influence, and separation unto an aggressive living and service for God in the world. It is above all a spiritual matter and is utterly dependent upon a right attitude toward God and the things of God. This will keep it from becoming merely a legal or formal matter. "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17).

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THE FALL OF BABYLON—HISTORICAL OR FUTURE?

A Critical Monograph on Isaiah 13:19-20
Abridged by the Author

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"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there" (Isa. 13:19-20).

While the writer was reading through the Book of Revelation, his attention was drawn to the extensive references to the city of Babylon, especially in chapter 18. The question was raised in his mind as to whether or not all of this description was symbolic, for this had been the earlier teaching given to the writer.

This question led to a more thorough study of the prophecies pertaining to Babylon in the Old Testament, and it was at this time that doubt arose that these prophecies had been literally fulfilled in the historical destruction of Babylon. The Old Testament passage which so forcefully confronted the writer was Isaiah 13. The apex of this prophecy is verses 19 and 20 which give the important statement concerning Babylon's fall.

A more specific statement of the problem as it confronted the writer in these verses would be: Is the fall of Babylon as prophesied in Isaiah 13:19-20 an historical event of the past, or does it await a future fulfillment?

In the writer's attempt to achieve a proper conclusion to the problem, he has not limited himself to the text and its context alone, but has attempted to gather the most important truths from all of the various passages dealing with the fall of Babylon. His interpretation will be set forth under three main divisions: The Argument from History, The Argument from the Present, and The Argument from Eschatology.

THE ARGUMENT FROM HISTORY

Explanation of the phrase "the fall of Babylon" and a historical sketch of its decline—Although Babylon has been conquered many times in history, the phrase "the fall of Babylon" is generally understood as referring to the capture of Babylon by the armies of Cyrus the Great in the year 539 B.C. John C. Whitcomb states concerning Babylon: "Its capitulation to Cyrus in 539 B.C. was so important as compared to these other disasters, that it alone is called 'The Fall of Babylon' in history."¹

The capture of Babylon by the armies of Cyrus took place during the sixteenth through the nineteenth days of the seventh month (October), 539 B.C. The Nabonidus Chronicle records the capture as follows: "The 16th day...the armies of Cyrus entered Babylon without battle...In the month of Arahshamnu, the 3rd day, Cyrus entered Babylon, green twigs were spread in front of him--the state of 'peace' (sulmu) was imposed upon the city."²

The Cylinder of Cyrus records Cyrus' own words concerning this capture. "Without skirmish or battle he permitted him to enter Babylon....All the people of Babylon...prostrated themselves before him, kissed his feet, rejoiced at his sovereignty, showed happiness in their faces....My numerous troops marched peaceably into Babylon. I gave proper attention to the needs of Babylon and its cities...I quieted their sighing (and) soothed their sorrow....I permitted all the lands to dwell in quiet."³

It is quite obvious from considering these quotations that Cyrus obtained the throne and empire of Babylon with the acquiescence, if not the invitation, of a large part of the population. He made it his first concern to secure peace with the Babylonians and then to care for the needs of his subjects.

The following abbreviated sketch shows Babylon's existence and decline down through the centuries subsequent to this "fall."

520-519 B.C.--Babylon rebelled against Darius I and stood siege for two years. In 514 B.C. it rebelled again, but was compelled to yield. This was the time when the broad walls and the hundred gates of the city were destroyed to prevent further rebellion.⁴

331 B.C.--Alexander the Great advanced to Babylon. "Alexander...began the work of restoring the Babylonian temples, and pushed eastward."⁵

Third century B.C. to the fifth century A.D.--L. Jacobs compares the economic conditions of the Jews in Babylon to those in Palestine in Talmudic times. He mentions many facts which require a systematized economic structure in Babylon at this time, and, therefore, a solid population.⁶

1100-1200 A.D.--"Amran (within Babylon) alone was inhabited, and that only scantily reaching down to the Arab middle age."⁷

In the light of this historical sketch, it may be concluded that neither in 539 B.C., when Cyrus captured the city, nor during the following centuries of decline, was there any sudden destruction of Babylon by which that city became a desolation.

Also, Babylon's "fall" was not the result of invasion by fierce and ruthless forces who utterly devastated the city in their conquering of it. Although it was attacked and destroyed in part several times over a long period of years, there were oft-repeated attempts to re-establish the city, and the process of decline was natural rather than catastrophic.

Comparison of Scriptural prophecy with the historical record.--I. Scriptures which show the destruction of Babylon to be a sudden event, in contradiction to the record of history.

One of the passages in Scripture which deals specifically with the length of time involved in the fall of Babylon is Isaiah 47, which pictures Babylon as a woman, sitting in vain security in the midst of her pleasures, claiming to be invincible. The fall of the city is illustrated by the terrible judgment which comes upon this woman to cast her from her position as "mistress of kingdoms," to the state of nakedness and shame. Verses 8 and 9 picture the suddenness of this vengeance. "Now

therefore hear this, thou that art given to pleasures, that sittest securely, that sayest in thy heart, I am, and there is none else besides me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children, and widowhood; in their full measure shall they come upon thee" (Isa. 47:8-9).

For Babylon to suffer widowhood and loss of children was unthinkable to the natural mind; yet both the loss of commercial relationships with other nations and depopulation would come upon Babylon suddenly and completely. This suddenness is described as "in a moment, in one day." And the completeness of desolation is referred to by the term, "in their full measure," which has its root in the verb *tamam*, "to be complete." Consequently, Babylon is to experience a very sudden and complete cutting off of all commercial relations and population. Barnes states concerning these important verses: "This is designed, undoubtedly, to describe the suddenness with which Babylon would be destroyed. It would not decay slowly, and by natural causes, but it would be suddenly and unexpectedly destroyed....Babylon would be in the situation of a wife and a mother who is instantaneously deprived of her husband....in full measure; completely; entirely."⁸

That Babylon's commercial relationships were by no means cut off suddenly is made clear in a statement by Jacobs concerning these transactions which took place even during the Sassanide period (226-636 A.D.): "The contributory factors to the greater wealth of Babylonian Jewry were as follows. The Sassanians, unlike the Romans, were not a commercial race....This provided for greater commercial opportunities for Jews in the Sassanide Empire. One example of this is the government monopoly in the trade in silks in the Roman Empire which prevented Jews in Palestine from trading in this commodity, and the extensive trade in silks in Babylon."⁹ Further on he states: "Of the industries connected with clothing, dyeing was one of the most important in Babylon... The famous Babylonian dye was known all over the ancient world."¹⁰

According to Scripture, the fall of Babylon would come suddenly, in a twinkling of an eye, in one day. This seems directly to contradict the record concerning the fall of Babylon as set forth in the historical sketch. Therefore, a literal fulfillment of this phase of the prophecy has not yet come.

II. Scriptures which show the catastrophic nature of Babylon's fall, in contradiction to the historical record.

The first passage forms part of the context of the verse which is the text of this study. "Every one that is found shall be thrust through; and every one that is taken shall fall by the sword. Their infants also shall be dashed in pieces before their eyes; their houses shall be rifled, and their wives ravished. And their (the Medes') bows shall dash the young men in pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children" (Isa. 13:15, 16, 18).

The language of these verses is the most descriptive that could be employed to picture the total, pitiless and barbaric slaughter of the inhabitants of Babylon. Concerning this cruelty pictured in verse 18, Calvin raises a great problem but fails to answer it, as do all other commentators holding to a historical fulfillment of these atrocities. He says: "But we do not read that the Medes exercised so great cruelty, and Babylon stood and flourished for a very long period after that calamity; and although the seat of the empire was removed from it, still it retained its name and reputation."¹¹ The problem is, that nowhere in the history of Babylon's downfall did a des-

truction of human life occur in any degree comparable to that which is pictured by these verses. Barnes, realizing that Cyrus certainly did not fulfill these prophecies, seems to hint that this may have been fulfilled when Babylon revolted against Darius I (Hystaspes) during the years 521-486 B.C., when he says: "as soon as Darius had taken the city, he 'levelled the walls, and took away the gates, neither of which things had Cyrus done before. Three thousand of the most distinguished of the nobility he ordered to be crucified; the rest he suffered to remain' (Herod. B. III. 159)." ¹²

The Behistun Inscription of Darius I (the son of Hystaspes and therefore referred to as Darius Hystaspes) records the suppressions of the two revolts of Babylon under his rule. The second suppression seems to be that to which Barnes has referred, being the most intensive of the two. "Thus speaks Darius the king: Thereupon I sent an army to Babylon. A Median, Vindafra by name... I sent forth with orders as follows: 'Go, smite the army of the rebels.'... Vindafra took Babylon and smote the army of Babylon, the rebels... (and) bound them (as captives)... Thereupon I give orders as follows: Arahu and the men who were his most prominent supporters shall be crucified in Babylon." ¹³

It is quite evident from Darius' own words that he did not carry on the wholesale slaughter of all the inhabitants of Babylon as it is set forth in Isaiah 13:15, 16, 18. Those who were executed were seemingly only the men who had taken a definite part in the revolt against the Persian rule over them.

The only other significant conquest of Babylon during the first three or four hundred years after its "fall" in 539 B.C. was when Alexander entered the city in 331 B.C. A description of this capture is as follows: "Babylon opened its gates to the conqueror of Darius (the III); and the Persian satrap, Mazaeus, surrendered the city and the fortress. Alexander retained Mazaeus as satrap of Babylon, and began the work of restoring the Babylonian temples, and pushed on eastward." ¹⁴

Again, there is no sign of a horrible destruction of life. It would seem, therefore, that there has been no literal fulfillment of verses 15 through 18; for these verses definitely picture the nature of Babylon's destruction as being catastrophic, and such a catastrophic destruction is not recorded in history.

A second passage showing the nature of Babylon's destruction particularly concerns the city itself. "Come against her from the utmost border; open her storehouses; cast her up as heaps, and destroy her utterly; let nothing of her be left" (Jer. 50:26). The phrase which is particularly descriptive of the destroyed city of Babylon is the last part of the verse: "cast her up as heaps, and destroy her utterly; let nothing of her be left." The word translated "heaps" is used in a two-fold manner elsewhere in Scripture. It may refer to "heaps of grain" (cf. Neh. 13:15 where it is translated sheaves; Ru. 3:7 and Hag. 2:16) or "heaps of rubbish." Sanballat mocked the remnant of the Jews as they attempted to build the wall of Jerusalem out of the rubbish of the destroyed city, when he said "What are these feeble Jews doing... will they revive the stones out of the heaps of rubbish, seeing they are burned?" (Neh. 4:2).

The latter meaning seems best to illustrate Jeremiah's prophecy concerning Babylon because of the next phrase: "and destroy her utterly." This phrase is the translation of one Hebrew word, the root of which is haram. The word means "to ban," that is, "to devote or pronounce sacred, to prohibit from common use." The use of this verb is very interesting in the light of Israel's re-

lationships to the heathen cities as they entered the promised land. Concerning this, Brown, Driver and Briggs state: "this (devoting) involved generally their (heathen) destruction; when a city was 'devoted' the inhabitants were put to death, the spoil being destroyed or not accepted (due) to the gravity of the occasion."¹⁵

The Biblical usage of this word is illustrated by several passages, one of which is quoted here. "And the city shall be devoted (haram), even it and all that is therein, to Jehovah...And they utterly destroyed (devoted) all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass, with the edge of the sword (Josh. 6:17,21; cf. also I Sam. 15:3; Deut. 2:34 and 3:6.) Babylon, therefore, was to be "devoted" by her conquerors in that all that pertained to her was to be "heaped up" as rubbish and utterly destroyed.

Keil states concerning these verses: "All the property found in Babylon is to be collected in heaps and then burnt with the city."¹⁶ Such a catastrophic destruction has not been literally fulfilled by any of the Babylonian conquerors. Cyrus states that when he entered the city, "I gave proper attention to the needs of Babylon and its cities."¹⁷ Darius I evidently destroyed the walls in suppressing Babylon's second revolt in 514 B.C., but there is no evidence of his destruction of anything in the city.

Alexander attempted to rebuild the temples of the city and make it his capital but was stopped from doing so by an early death. Antiochus Soter (280-262 B.C.) reconstructed the temples of Ezagila and Ezida and called himself the "caretaker" of these temples.¹⁸

In the foregoing study it has been shown that the Bible prophesies Babylon's fall as a sudden, yet complete destruction and desolation of the city and all of its inhabitants. Contrary to this, history reveals that Babylon never was the object of such a judgment. Rather, it persisted as a commercial center and political community for hundreds of years after its supposed fall, finally coming to an end about 1100 A.D. by more natural causes.

THE ARGUMENT FROM THE PRESENT

The prophetic picture of the condition of Babylon following its fall.--For many years men have used the present condition of Babylon as "exhibit A" of a definite fulfillment of prophecy. Is it an undeniable fact that Babylon lies today in perfect accord with the prophecies concerning her? It is the opinion of the writer that this is not the case, and in refuting the generally accepted theory, the picture presented by several passages of Scripture will be compared with the facts concerning Babylon's present state.

Many passages which refer to Babylon's destruction present a picture which seems to contradict the existing condition of Babylon, if it is maintained that these prophecies have been literally fulfilled. Out of these Scriptures, those quoted below present objectively what the existing state of Babylon should be in this case. "It (Babylon) shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there. For out of the North there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein, both man and beast. She (Babylon) shall be the hindermost of the nations, a wilderness, a dry land, and a desert. O Jehovah, thou has spoken concerning this place, to cut it off, that none shall dwell therein, neither man nor beast, but that it shall be desolate for ever" (Isa. 13:20; Jer. 50:3, 12; 51:62).

The present condition of Babylon and its surrounding territory.--The writer does not believe that these prophecies concerning the city have been fulfilled. A study of the present condition of the site of Babylon shows that there are even now flourishing towns and villages in this very location. Koldewey states concerning his viewing of the city of Babylon as follows: "The heights of Babil afford a fine view over the entire city...The villages on the left bank of the Euphrates--Kweireh, where our house is, and Djumdjumma farther south--are so buried among the green date palms that one can scarcely catch a glimpse of even a wall. On the other bank are Sindjar and Ananeh also concealed in the same way."¹⁹ A map contained in Koldewey's book²⁰ reveals that at the time he wrote this book (45 years ago) there were four villages, at least one farm, and many palm groves within the boundaries of the ancient city of Babylon.

According to Herodotus, Babylon was built on both sides of the Euphrates in the shape of a square, and had a circumference of about sixty miles. If the description of Babylon by Herodotus is in any fair degree the true picture of ancient Babylon, then the present city of Hillah also lies within its ancient walls. In 1949, Hillah was a city of about 20,000 population consisting mostly of Arabs and Jews. It is the capital of the district in the immediate area of Babylon.²¹

On the basis of these facts, the statement of Newton nearly seventy years ago remains forceful: "In the midst of these ruins (of Babylon), too, we find date trees, gardens, and an inhabited village. How, then, can the final desolation which Scripture predicts have fallen upon Babylon? It is not yet, 'as when God overthrew Sodom and Gomorrah.' Not only do the Arabians still pitch tent there, but villages and groves, and a city, exist amidst its ruins."²²

In the light of these facts it is impossible for the writer to understand the prophecies concerning the complete desolation of Babylon to have been literally fulfilled. The flourishing city of Hillah lies within the area which is designated as Babylon, and is subject to these same prophecies.

THE ARGUMENT FROM ESCHATOLOGY

There is yet one very interesting group of verses that is very important in deciding whether the prophecies concerning Babylon have been fulfilled. It contains those Scriptures which relate the fall of Babylon to a definite eschatological setting.

Passages relating the fall of Babylon to the Day of the Lord.--The two verses chosen by the writer as the text for this study (Isa. 13:19,20) stand at the apex of one of the most graphic descriptions of the dreadful Day of Jehovah in all the Bible. That this is the theme of Isaiah's message in 13:1-6 is clearly shown by the following excerpt: "Wail ye, for the day of Jehovah is at hand; as destruction from the Almighty shall it come....Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation and to destroy the sinners thereof out of it.... Therefore, I will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of hosts, and in the day of his fierce anger" (Isa. 13:6,9,13).

Isaiah is describing the future day of Jehovah in these verses in order to provide the setting for his great prophecy concerning the fall of Babylon. The day of Jehovah is the necessary setting for the destruction of Babylon for at least two reasons.

First, in the opening of this prophecy, Isaiah addresses his forthcoming message as "the burden of Babylon, which Isaiah the son of Amoz did see." Delitzsch states concerning this intro-

duction: "In a book which could throughout be traced to Isaiah, there could be no necessity for it to be particularly stated, that it was to Isaiah that the oracle was revealed, of which Babel was the object. We may therefore see from this, that the prophecy relating to Babylon was originally complete in itself, and was intended to be issued in that form."²³ Thus, from the beginning (13:1) to its end (14:27) this is one prophecy with its message being the fall of Babylon, and its setting, the day of the Lord.

The second reason for making 13:2-16 the setting for the prophecy of Babylon's fall is found in verses 17 and 18. Verse 17 states: "Behold, I will stir up the Medes against them." To whom does the pronoun "them" refer? Its antecedent must be found in the preceding verses which describe the day of Jehovah, especially verses 14 through 16. Therefore, it is not possible correctly to interpret verses 17 through 20 as having been fulfilled in the past, while interpreting verses 2 through 16 as having a future fulfillment. The similarity of the descriptions in verses 18 and 16 also demand this close relationship (compare Jer. 51:2,6,11).

The conclusion drawn from this discussion is that if the fall of Babylon as prophesied in Scripture is to take place in the setting of the day of the Lord, then such a prophecy cannot have been fulfilled at any time during the past.

Passages relating the fall of Babylon to the Millennial Kingdom.--Prophecy not only relates Babylon's fall to the day of the Lord, but also to the events which mark the beginning of the Millennium. The passages which set forth this relationship are as follows: Isaiah 14:1-7; 48:14,20; Jeremiah 50:3-5, 18-20; and Habakkuk 2:14,20.

It has already been shown that the entire section of 13:1-14:27 is one great prophecy concerning the fall of Babylon. While 13:17-22 is the apex of the judgments upon the city, 14:1-7 presents the result of this destruction as it relates to God's chosen people, Israel. "For Jehovah will have compassion on Jacob, and will yet choose Israel, and set them in their own land: and the sojourner shall join himself with them, and they shall cleave to the house of Jacob. And the peoples shall take them, and bring them to their place; and the house of Israel shall possess them in the land of Jehovah for servants and for handmaids: and they shall take them captive whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that Jehovah shall give thee rest from thy sorrow. . . that thou shalt take up this parable against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!" (Isa. 14:1-5).

It is stated by the prophet that "in the day that Jehovah shall give thee rest from thy sorrow" (which rest is pictured in verses 1 and 2), then it would be that they would take up the parable against Babylon and her king. Because of this definite relationship, it is necessary for writers who hold that the prophecies concerning Babylon's destruction are fulfilled, also to find an historical fulfillment for this "rest" which is promised for Israel in Isaiah 14:1-7.

In general, these commentators hold that "Israel" and "the house of Judah" represent the Jews in captivity at Babylon. Jehovah's choosing them means his delivering them from the land of captivity and placing them in their own land. Those sojourners who cleave to the Jew are the proselytes from Babylon; and the people that "bring them to their place" would be the favorable backing of Cyrus and others who aided the Jews in their return.

However, when these scholars come to the phrase "and they shall take them captive whose captives they were; and they shall rule over their oppressors" (14:2b), they either pass over it in silence or spiritualize it away entirely. Rawlinson admits this problem and then explains it away by this method of spiritualizing. He states: "This can scarcely have been intended literally. The Jews were at no time a conquering people, nor one that set itself to 'take captives.' The true meaning is that Jewish ideas shall penetrate and subdue the nations generally."²⁴ In applying these verses to the release from the Babylonian Captivity, Delitzsch states: "We have here in nuce the comforting substance of ch. 46-66."²⁵ It is a great puzzle to the writer how this statement can be made in the light of some of the promises made to Israel in that beautiful section of comfort. One such promise reads as follows: "and it (the fact of peace and prosperity, cf. verses 12, 13a) shall be to Jehovah for a name, for an everlasting sign that shall not be cut off" (Isa. 55:13b). If this everlasting state of rest and prosperity for the Jew in his land started when the Lord led him out of the Babylonian Captivity, how can we explain the disasters which came to this people in the following centuries, culminating in the fall of Jerusalem in 70 A.D. and the subsequent dispersion of Israel throughout the entire world?

In discussing Isaiah 14:1-20 in relation to the doctrine of Antichrist, Alva J. McClain states: "The passage is primarily prophetic and it is addressed primarily to a future king of the final Babylon."²⁶ As an argument in favor of this position he states further: "Verses 1-4 prove the passage is prophetic, and belongs to the future day of Israel's rest and triumph."²⁷

Is, therefore, the fall of Babylon as prophesied in Isaiah 13:19-20 an historically fulfilled event? The writer has attempted to set forth the teaching of Scripture concerning this, by showing that such a destruction of Babylon as prophesied in Scripture has never occurred in history; that the present condition of Babylon does not represent what is prophesied in the Word of God; and that the prophecy itself is directly related to an eschatological setting.

This being the case, the conclusion is that this prophecy has not been fulfilled and therefore awaits future fulfillment in relation to a literal rebuilding of Babylon.

THE PROBLEM OF THE MEDES

If the prophecy concerning Babylon's fall as recorded in Isaiah 13:19,20 has not been fulfilled, there immediately appears a problem, in that Isaiah predicts Babylon's conquerors to be the Medes (cf. Isa. 13:17; 21:2,3; Jer. 51:11,28). Although Cyrus, the conqueror of Babylon in 539 B.C., was a Persian, he had under his command the combined forces of Media and Persia (Dan. 5:27). Also, it was a Mede that he placed as "king" over Babylon (Dan. 5:31 and 6:6), and this Median king was subject to the "law of the Medes and Persians" (Dan. 6:15).

In view of these facts, how can it be maintained that it was not the work of these historic Medes which was actually foreseen by the prophet, but a destruction entirely future, not only to the prophet (as was the case of the Medes under Cyrus), but also to us today?

The writer's basic proposition is this. The "Mede" mentioned in such passages as Isaiah 3:17 cannot refer to the historical Medes under Cyrus and successive kings, because the characteristics describing them cannot be applied to the historical situation.

It seems clear to the writer that this proposition can be substantiated by a study of the context. "Behold, I will stir up the Medes against them..." (Isa. 13:17). The evidence for this proposition is found in the antecedent of the pronoun "them." In a previous discussion it was concluded that the antecedent of this pronoun must be found in verses 14-16 which conclude the description of the horrible vengeance of that great Day.

This being the case, therefore, it is necessary for the "Medes" spoken of as those whom the Lord will "stir up against them" to refer to a nation of people who are also eschatological. If the Medes do refer to the historical nation, then there is a great paradox, in that the source of the attack would be historical, while the object of this attack would be eschatological. Such certainly cannot be the true sense of Scripture.

To whom, therefore, does this term "Medes" refer? William R. Foster has a thought concerning this problem which forms the basis of the solution which the writer now presents. This solution may be stated as follows: the term "Medes" of Isaiah 13:17 is used by the prophet Isaiah because of the historical situation which would occur in 539 B.C., but the term is typical and its primary reference is to the hosts of Jehovah, who will overthrow that kingdom of the Antichrist, that is, the future king of Babylon.

In his discussion of the "typology of the nations," especially referring to Egypt, Assyria, Babylon, and Medo-Persia, Foster states: "Since prophecy arose out of an historical context, these foreign nations are found entering into the messages given by the prophets. Therefore, a foreign nation was often the subject of typical reference as the eschatological future was painted for the people by the prophet."²⁸ Further on he states concerning the nation of Medo-Persia specifically: "Medo-Persia represents the Messianic Kingdom, which overthrows the kingdom of Antichrist and allows the remnant of God's people to return in restoration of their national economy. So clear is this type that Cyrus the Persian leader is actually called 'His anointed' (Isa. 45:1), that is, Jehovah's Messiah."²⁹

From the study of two passages of Scripture it would seem that this solution is the proper one. The first of these is Isaiah 44:28-45:4. In 45:1 it is stated, "Thus saith Jehovah to his anointed, to Cyrus whose right hand I have holden." In this verse Jehovah himself terms Cyrus, the future king of the "Medes" and conqueror of Babylon, His "Messiah." Why? Note verse 4: "For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou has not known me." The Lord surnamed the historical Cyrus "Messiah" because of his peculiar relationship to God's chosen people Israel. Note this relationship in Isaiah 44:28; 45:1b: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, she shall be built; and of the temple, thy foundation shall be laid... to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut."

Over one hundred years before Cyrus was born, Isaiah set forth two amazing facts concerning his relationship with Israel. Cyrus would shepherd Israel back to Jerusalem instructing that the temple be built, and he would be used by God to smite Israel's enemies. These both were fulfilled in his conquering Babylon in 539 B.C.

However, because of these two historical events in relationship to Israel, he, according to the Spirit's own words, becomes the type of Israel's future Messiah at His Glorious Appearing.

For it is then that the Lord will "send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). Also, then "shall Jehovah go forth, and fight against those nations" (Zech. 14:3) who assemble themselves against Jerusalem and His people.

Once one realizes the great typology concerning Cyrus, it is quite in order to consider also the thought that the armies of Cyrus termed the "Medes" in Isaiah 13:17 would have typological significance. Foster suggested to the writer that the Medes represent the instrument by which Jehovah accomplishes the destruction of future Babylon. This suggestion may well be the Scriptural solution to the "problem of the Medes" and is strengthened by a study of Isaiah 44:28-45:4.

In the opening verses of Isaiah 13, the prophet describes the armies who will some day bring vengeance upon Babylon, and whom he later terms the "Medes," by saying: "I have commanded my consecrated ones, yea, I have called my mighty men for my anger, even my proudly exulting ones" (Isa. 13:3).

There are two phrases in verse three which are particularly interesting in relation to this interpretation. The first is the opening phrase of the verse, "I have commanded my consecrated ones." The pual participle, "my consecrated ones," is from the root qadesh which primarily means "to be separate," and thus, in relation to separation from sin, "to be holy." When used in relation to people or a nation, the primary meaning seems to be "separateness unto God." Thus God, in making his covenant with Israel, calls them "a holy nation" (Ex. 19:6). In the previous verse (v. 5) he states: "ye shall be mine own possession from among all nations." Therefore, Israel was separated unto God for his possession.

There are other occasions in Scripture where this word is applied to a heathen nation; that is, it definitely refers to a people outside of the redemption relationship of the Lord. An example of this is to be found in Jeremiah 22:7, in which the Holy Spirit, in speaking of the judgment which would fall on disobedient Israel, states: "and I will prepare (sanctify or consecrate) destroyers against thee." However, this passage indicates quite clearly, as do the others, that the "separating" is unto a task and does not indicate the relationship between these destroyers and God.

It is the opinion of the writer that in Isaiah 13:3 the context bears out the idea that the primary designation is to a people set apart unto God, and thus for His own possession. If this be true, this phrase indicates that the term "Medes" in verse 17 is used typically to refer to that great host that follows the Lord from heaven to earth when His kingdom is established.

The second phrase is found in the last part of verse 3: "even my proudly exulting ones." The marginal reading is closer to the original: "them that exult in my majesty." This could hardly be said of any historical heathen nation, for there seemed to be one thing common to all nations used by God for chastisement of Israel. This was the fact that they became boastful of their might and authority and oftentimes spoke blasphemously against the very God who gave to them their strength. The following passage concerning Assyria shows this common attitude of the heathen instrument of God. "Ho Assyrian, the rod of mine anger, the staff in whose hand is mine indignation!...Howbeit he meaneth not so, neither doth his heart think so...shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols...For he hath said, by the strength of my hand I have done it, and by my wisdom; for I have understanding; and I have removed the bounds of the

peoples" (Isa. 10:5,7,11). Never of such heathen powers could it be said that "they exult in my majesty." Therefore, this phrase certainly goes beyond the historical situation of the Medes who conquered Babylon in 539 B.C. to their great future antitype, the armies of Messiah.

CONCLUSION

In his analysis of the important prophecy of Isaiah 13:19-20, the writer has sought to demonstrate that the fall of Babylon spoken of by the prophet has not yet occurred. From the historical standpoint, it is quite obvious that Babylon continued to exist as an important center of commerce and population for over 1,500 years after its "fall" in 539 B.C. Even today about 20,000 Arabs and Jews live within the boundaries of the ancient Babylon. Yet the Scriptures clearly indicate that its fall would be sudden, catastrophic, and complete. From the prophetic standpoint, it is important to recognize that Isaiah places the fall of Babylon within a context of purely eschatological events, involving the Day of the Lord and the return of Israel to their land in final blessing and rest. The question of the "Medes" in Isaiah 13 was resolved by a comparison with the Messianic symbolism of "Cyrus" in Isaiah 44-45. Thus, a study of this passage and its context, in the light of the history of Babylon in the past and present, has led us to the conclusion that Isaiah 13 speaks of the fall of the eschatological Babylon at the time of Christ's Second Coming in glory.

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WHY THE PASTORATE IS FOUNDATIONAL IN CHRISTIAN SERVICE

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The basic instrument of God on earth for witnessing and general service is the local church. This is His headquarters. Therefore, we must conclude that the key position for all Christian service on earth is the pastorate. There is a great need today to re-emphasize the place the local church and pastor occupy in God's total plan of redemption.

Without the leadership of the pastor the work of the local church would suffer and no doubt ultimately die. Without the local church each other facet of Christian service ultimately would be impossible. For instance, the task of church extension could not be carried on. Where would we get the leadership, the men, and the money to establish new churches except from older, local churches? Foreign missions would be impossible for the same reason. Where would we secure the missionaries and the finances to support them in the fields of the world? There would certainly be no seminaries and Christian colleges if it were not for faithful pastors and local churches all over the world who support these necessary projects. This could be said of each facet of denominational work. Souls cannot be saved without soul-winners. Soul-winners are produced through teaching and training by pastors. This all demands the logic of Romans 10:14: "How shall they hear without a preacher?"

Yet, in spite of the clear and primary importance of the pastorate, there is a great need in all denominational circles for pastors. The question is heard on every side, "Where can we get preachers?" At the same time, all too frequently those who go into the pastorate stay for only a short time. They become weary in well doing or some problem arises for which they have not sufficient fortitude. They resign and go into some other aspect of Christian service or back to a secular job. Fatalities in the pastorate are constantly increasing. (Some are led out of the pastorate by the Holy Spirit. We understand this. It is not of these that we speak.) We need to take a hard look at this situation.

This is the reason for our subject. In order to be fully impressed with the revelation of the Word of God in this matter, we should read Ephesians 4:7-16. Here Paul epitomizes the work of the pastor and the church. Certainly we have the very strongest Scriptural basis for our contention.

The pastorate is foundational in Christian service because of:

1. THE TEACHING MINISTRY. "Pastors and teachers" (Eph. 4:11).

1. This I believe to be the basic task of the pastor (Matt. 28:19, I Tim. 4:11, 6:2, II Tim. 2:2). Scores of times the words "teach" or "teaching" or their equivalent are used of Christ and His ministry. The pastor is to be first a teacher. All other aspects of his ministry are important. Actually, they supplement each other. But at the beginning of all proper Christian service is a knowledge and practice of the Bible. The pastor is schooled in the Word of God and he is God's appointed and logical man to teach it. This means constant study by the pastor himself.

2. The pastor's teaching and ministry should be systematic. It should be adapted to the needs of his people as the Holy Spirit leads. He should be operating his church as a Bible school or a modified seminary, systematically presenting the truths and doctrines of the Word of God and even exposition of various books in a logical manner. This ministry will build up his people in the faith and strengthen them to meet the attacks of Satan. If the pastor only realized it, here lies the basic secret to his success. The infinite resources of truth make inexhaustible material available for this purpose.

3. For the members of any church, growth in grace in the largest sense is only possible through the pastor's teaching ministry. Peter makes it clear that all Christians are to grow in grace and in the knowledge of the Lord Jesus Christ (II Pet. 3:18). Growing in the knowledge of Christ is the secret to all Christian victory. If believers do not grow in grace, they become stagnant and unruly. Most of the problems of the average church would be solved immediately by growth in grace in its members. One of the great joys of the pastorate is seeing babes in Christ growing.

4. Some refuse to grow. They are in a class with those to whom Paul alludes in Hebrews 5:11-14. Each church will inevitably have some of these. They have neither the desire nor energy necessary for growth. Such people need special attention by a wide-awake pastor. Even in the early church there were some who knew the Word of God and yet who did not practice it, for instance, Ananias and Sapphira, who refused to obey the Word and lost their lives in the process. Unless the members of a church grow, ultimately they will become a problem. We may expect this.

Do not human philosophies follow this same basic rule? Teach your philosophy, indoctrinate, establish certain truths as basic, vital, indispensable, and you are ready to foster and develop your movement. Communism follows this formula exactly. It is the same with our Christian philosophy. The whole movement of the church in any particular era may be easily controlled by the teaching of local pastors.

Thus, the teaching ministry of a pastor lies at the foundation of all that God does on earth in redeeming men. It is supremely important. In fact, it is the earthly fountain from which all blessings flow into other channels of Christian endeavor.

II. THE EVANGELISTIC MINISTRY. "Do the work of an evangelist" (II Tim. 4:5).

This is the clear command of Paul to Timothy and to each pastor. In fact, it is one of the highest qualifications for a pastor. Actually, according to the record of the Bible, Timothy was not a particularly noted mass evangelist, but he did do the work of an evangelist. Be a "gospelizer." The "go" of Matthew 28:19 is here. The pastor must reach out beyond the confines of his own church and congregation in this evangelistic ministry.

This does not primarily mean that he should be holding a certain number of evangelistic meetings in his own church annually, although this may be good. Actually, the least important and significant aspect of the meaning of the word evangelism is found in mass evangelism. This type of evangelistic work really is a by-product of personal, basic, New Testament evangelism.

1. The pastor should lead in soul-winning activity. He should be the leading soul-winner in his church. Christ was the leading soul-winner in His day. He won Nicodemus. He won the Samaritan woman. He won Andrew and many others. Out of all walks of life and all ages, Christ

won the people to Himself. We can understand why the writer of Proverbs in chapter 11 and verse 30 said: "He that winneth souls is wise." The people in the local church will not do what the pastor is unwilling to do. In a new church he usually wins most of the converts. This is natural because he has the training and knows how to use the Sword of the Spirit. When a pastor is too busy to win souls, he breaks his fellowship with the Lord and usually shortens his tenure, both in a local church and the ministry as a whole. He sacrifices the special blessing that God has for those who faithfully witness and thus bring souls to Christ. Most successful pastors in America today qualify as personal soul-winners themselves.

2. The pastor should train his people in personal visitation evangelism. He should be holding classes constantly for training older and newer recruits in witnessing. The whole visitation program should be in the pastor's hands and completely directed by him. In II Timothy 2:2 Paul says to Timothy: "Commit these things to faithful men that they may teach others also." In Acts 20:4 we find that Paul trained Aristarchus and Secundus, and these men evangelized Greece. This is the New Testament way of building churches, not mass evangelism. I have actually heard pastors say, "I do not like to visit," and at the same time these men wonder why their churches do not grow.

3. The pastor should lead others into Christian service. This is his larger propagating ministry. Each pastor should be obeying Matthew 9:38, praying the Lord of the harvest that He would thrust forth laborers into His harvest. The pastor will lead his people in prayer that God will thrust his divinely chosen servants into the harvesting area. It is ours to pray and God's task to thrust. Doing it any other way gets us into trouble.

Here is where we get home and foreign missionaries, pastors for the pastorate, and find the privilege also of supporting them financially. This is the wider evangelistic ministry of the pastor and his church. In this sense, also, the pastor is the hub of God's wheel of testimony.

Actually, all church-related and independent organizations must come to the local church for manpower and financial support. Such splendid organizations as Youth for Christ, the Rural Bible Crusade, the Child Evangelism Fellowship, etc., must depend upon the pastor and the local church for their support in every way.

Do you see the extremely crucial nature of the pastor's work here? The church cannot grow without it. God depends upon his undershepherd. He is the key man.

III. THE PASTORAL MINISTRY. "Pastors" (Eph. 4:11).

Dr. Torrey once said, "To be a pastor is the greatest honor bestowed on mortal man."

1. The word "pastor" comes from the root word meaning "to protect." Actually, the word "pastor" has come to be used in the connotation of the shepherd of God's flock on earth. In I Peter 5:2 the apostle says: "Feed the flock of God which is among you." This meaning has projected itself to designate the pastor as the leader of the local church.

This aspect of the pastor's work is extremely comprehensive. In it is involved all of the church's administration -- every aspect of his leadership in this respect. It may include anything from a strictly spiritual ministry to helping a member of the church fix a frozen and broken water

pipe. The pastor must be the trouble-shooter in the church, and must also have the solution for the trouble when he finds it.

2. In this role the pastor is much like the Old Testament priest or like our Great High Priest, the Lord Jesus Christ (Heb. 4:15). He participates as fully as possible in the emotions and problems of his people. When they sorrow, he sorrows. When they rejoice, he rejoices. In all of this he is the tender, loving, sweet-spirited man of God whose own heart has been seasoned by the love of Christ. The most touching instance and illustration of this type of work in connection with our blessed Lord is in His dealing with Peter up to, through, and following the crucifixion. It is in this same spirit that the pastor must deal with his members.

3. Without this pastoral ministry no church can possibly succeed. Believers in the church will fall by the wayside one after the other. Insurmountable problems will arise to plague the church in everything that it does. This lack of pastoral work will provide the Devil's seed plot. Here again we are faced with the absolutely crucial nature of the pastor's responsibility in relation to the whole work of God through the local church.

IV. THE DISCIPLINARY MINISTRY. (Matt. 18:15-18).

1. The pastor must lead the church in judging sin and unrighteousness wherever they are found (I Cor. 5:4,5). Discipline is primarily and basically the task of the local church. However, the church ordinarily will not exercise this ministry until the pastor leads. So often members of a church, where there is some problem, will ask, "Why doesn't the pastor do something about this?" Actually, it is the task of the local church to do something about it, but they will follow only the leadership of the pastor. This leadership is a vital part of his work. He should not shun it nor try to avoid it as so many have, thus causing himself and the church to suffer irreparable damage. I am ready to say that this is fully as important as praying.

2. The local church cannot have the full blessing of God unless it exercises discipline upon its members (I Cor. 5:11-13). Anything else is disobedience to the Word of God. This grieves the Holy Spirit (Eph. 4:30-32). He cannot bless. The church stagnates. The problems grow worse. The matter then focuses on the pastor. At the next business meeting he is voted out and his heart is broken. Often this is his own fault for not having dealt with the situation as he should. As many churches are wrecked by lack of discipline as for any other reason.

3. Actually, the majority of our church problems are personal problems between members which grow in importance and effect through a period of time. The pastor must be busy in private counseling constantly, caring for these matters, and should not allow the problems to develop. Careful handling of small matters avoids bigger trouble. And as he deals with his people, it should be done in a spirit of kindness, gentleness, and meekness, according to the Word of God (II Thess. 3:15, Gal. 6:1). Neither should the pastor go to seed on the matter of discipline, and act like a tyrant -- criticizing and scolding his people publicly and with abandon. However, his responsibility in discipline is just as certain as his responsibility in any of the other aspects of his ministry.

If a pastor does not properly lead in disciplinary action in the church, the church's ministry will ultimately come to naught. The damaging divisions which so often take place in churches come, on the average, from this lack. Therefore, the whole work of God suffers. The pastor is responsible for this.

CONCLUSION

1. It is clear that in these four areas, which comprise the whole of the Christian ministry, God depends fully and basically on his great corps of undershepherds to lead His church in this world, and at the same time to provide for the needs of a spiritually sick world of men. This is a big job. Only God can do it through His ministers.

Is it not to be expected that because of the all-important and crucial nature of the pastor's work the biggest guns of Satan will be trained on him? Remember that an ancient king who fought against Israel once said, "Fight neither with small or great, save only with the King of Israel!" (II Kings 22:31). Satan concentrates his attacks on God's ministers. He says, "Fight neither with small nor great, save only with the pastors of the churches." Well, what of it? If God be for us, who can be against us?

2. Yet, despite the importance of the calling and God's guarantees, many shy away from the pastorate and its potentialities. Some become pastors and remain so for a short time until the rigors of the task overwhelm them. "Well," they say, "there are too many problems." What Christian service does not have its problems? "The salaries are too low." Such a man made a mistake at the beginning when he entered the ministry. "People do not respond to my ministry." How did they respond to Christ's ministry? "My personality is not right." If God called you, He gave you the right personality. The trouble is, you do not control it. "My wife has a physical problem." Well, is she yielded to the Lord in the pastorate?

3. You must first know the will of the Lord for your service in His vineyard. But if you are looking for a key, all-important position in God's service, you will find it as a pastor of a local church. Do you want a real challenge? Here it is. At the grass roots of the whole plan of God on earth is the work of the local church pastor.

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BOOK REVIEWS

BACKGROUNDS TO DISPENSATIONALISM. By Clarence B. Bass. Wm. B. Eerdmans Publishing Co. Grand Rapids, Michigan. 1960. 184 pp., \$3.50.

Clarence B. Bass, Associate Professor of Systematic Theology at Bethel Theological Seminary, St. Paul, Minnesota, began his doctoral program of research on J.N. Darby's doctrine of the church as a "confirmed dispensationalist" (p. 9). As a result of these studies at the University of Edinburgh, he became convinced that the hermeneutical pattern of interpreting Scripture which dispensationalists employ is broadly divergent from that of the historic Christian faith. He confesses: "I have not found the way out of dispensationalism easy, and I sometimes wonder if even now I have left it completely" (p. 9). After studying his book carefully, the reviewer wonders whether Dr. Bass has ever understood dispensationalism and whether he has a right to be classified as a premillennialist though he claims to be one. The current fad of anti-dispensational "historic premillennialism" as represented by this book needs to be carefully studied, for its implications in the fields of hermeneutics, ecclesiology, and eschatology are far more serious than is often realized.

Dr. Bass is deeply concerned that dispensationalists insist that there be "an unconditional literal fulfillment of all prophetic promises" (p. 22), and that "the covenant with Abraham must be fulfilled in every detail" (p. 23), and that "God binds himself to fulfill every promise to Israel exactly" (p. 24). Further, a "rigid and unyielding" application of the principle of literalness "actually perverts the meaning of the text" (p. 21). While admitting that the literal-grammatical method of interpretation "is the natural one to be employed" and "is the method which gives the word the meaning it would normally have according to its natural

construction and usage," Bass maintains that it cannot be applied to prophetic promises, for "out of such literalness comes a dichotomy between Israel and the church...and the whole pattern of dispensational division follows" (pp. 21-23). In other words, we dare not take Biblical prophecy too seriously or it will lead us into the errors of dispensationalism! We are impressed by the force of logic in the following comment by T.F. Torrance, professor of dogmatics at the University of Edinburgh: "The historical particularity of Israel covenanted with God persists through the Christian era. God has not cast off His ancient people (Rom. 11:1 ff.); for the covenant with Israel as God's people remains in force, and cannot be 'spiritualized' and turned into some form alien to the stubborn historicity of its nature without calling in question the whole historical foundation of God's revelation in Old Testament and New Testament" ("The Israel of God," Interpretation, July, 1956, p. 317).

Naturally, the careful student of Scripture, who is impressed by the number of Old Testament prophecies that were "literally fulfilled in every detail" in Christ's first advent, and who remembers our Lord's rebuke to those "foolish men" who were "slow of heart to believe in all that the prophets have spoken" (Luke 24:25), will want to ask Dr. Bass how he arrives at the conclusion that there can be no personal Antichrist who "will literally appear" (p. 151), especially when even a postmillennialist is willing to admit that "many Post- and Amillennialists also believe that a personal Antichrist is to appear in the last days" (Lorraine Boettner, The Millennium, p. 207). The serious Bible student would also like to know why "historic premillennialism knows nothing of the Great Tribulation, which according to dispensationalism has a special purpose relating to the Jewish kingdom" (p. 41), when passages such as Daniel 7:25 and 12:1, Jeremiah 30:7, Mat-

thew 24:21, and Revelation 7:14 seem to speak so clearly of such a period.

Furthermore, Christians have a right to know why it is unscriptural to assert that "Christ will have a physical throne upon which He sits to rule over the nations" (pp. 43, 150), when Christ Himself told us that "when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations" (Matt. 25:31). If such a concept is unscriptural, how can Dr. Bass boast elsewhere that historic premillennialists have always believed "that there is to be a future kingdom in which Christ would physically reign on earth" (p. 29), and that "Christ would return personally, literally, and visibly to establish the millennial reign" (p. 38)?

If Bass feels at liberty to dispense thus with a personal Antichrist, the Great Tribulation for Israel, and Christ's physical throne and literal rule over the nations, because "out of such literalness comes a dichotomy between Israel and the church," it would seem to be only consistent for him to abandon the concept of a millennium altogether. In the reviewer's opinion, this is one of the basic weaknesses of non-dispensational premillennialism. The very prophecies which tell us of the millennium also emphasize the distinctive role of Israel among the nations and the centering of world government at Jerusalem. By what principle of hermeneutics may we accept the physical reign of Christ on earth for a thousand years after His Second Coming and spiritualize away the prophesied characteristics of that reign? How can Bass effectively deal with anti-millennial theologians who contend that the millennium itself is only symbolical of a spiritual reign of the church or the intermediate state?

Bass asserts that "the relation of the church to the millennium is not always clear in dispensationalism" (p. 43). But what can be said for his own view that "Israel as a nation would

have some relation to the millennium, but this relation is not totally separated in basis or purpose from that of the body of Christ regenerated in grace" (p. 29)? How "Israel as a nation" can have "some relation to the millennium" when "the church is indeed the spiritual Israel" (p. 152) is not explained; nor can it be in this hybrid system of hermeneutics.

Backgrounds to Dispensationalism was written with the premise "that dispensationalism, as a system of theological interpretation, dates from the nineteenth century and that it was not known before in the history of the Christian thought" (p. 7). That this premise is far from accurate is evident from the fact that some of the basic characteristics of dispensational interpretation, namely, that "the millennium is to be a literal fulfillment of Old Testament prophecy" and that "national distinctions will continue, with the seat of government in Jerusalem" (p. 43), are to be found in the writings of the very earliest church fathers. Justin Martyr wrote about the year 135 A.D.: "I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, as the prophets Ezekiel and Isaiah and others declare" (Dialogue with Trypho, LXXX). It is our conviction that the apostles and early Christian leaders taught the distinctiveness of Israel's position during the millennial reign of Christ, and that this doctrine began to fade from the theological horizon only after the spiritualizing hermeneutics of Origen became dominant (cf. George N.H. Peters, The Theocratic Kingdom, I, 494-512). That the full system of dispensationalism was taught in the early centuries need not be argued, for the full systematizing of Biblical doctrines (e.g., of the Trinity, the Person of Christ, the atonement, justification, inspiration of Scripture) did not come until long after the apostolic period.

In addition to the fact that Bass fails to reveal a solid hermeneutical foundation for his own system of "historic premillennialism," he is guilty of grossly misrepresenting dispensational theology. To be sure, it is possible to make out a case against dispensationalism (or any system of thought, for that matter) by quoting isolated and extreme statements from its many advocates. But this is neither kind nor fair. One of the most shocking misrepresentations is found in his statement that the doctrine of "the 'postponed' kingdom...ultimately detracts from the glory of the church, which glory stems from the crucified and resurrected Christ. An emphasis upon the national restoration of Israel is, at the same time, a de-emphasis upon the triumph of the cross, by which believers are made members of the body of Christ, the church" (p. 33). On the contrary, it is only on the basis of Christ's atoning blood that Israel as a nation will be saved at all! See Isaiah 53 and Zechariah 12:10. The only possible explanation for such an assertion is that Bass believes that consistent dispensationalism must teach "a multiple form of salvation--that men are not saved the same way in all ages" (p. 34). But men in every dispensation are saved only by grace through faith on the basis of Christ's atonement, and any deviation from this is a deviation from true dispensationalism! Admitting that dispensationalists insist on this point, he claims that "these assertions of a single principle of salvation simply contradict the basic ideas of the system" (p. 35)! On the other hand, it is possible that Dr. Bass does not understand the basic ideas of the system he is attacking.

Another frequently repeated misrepresentation of dispensationalism is that it conceives of the church as being "parenthetical to God's ongoing purposes for mankind" (p. 26), and as "an 'interruption' of God's plans with Israel necessitated by the rejection of the kingdom by the Jews when it was offered to them by Jesus" (p. 27), and as a mere "intercalation" (p. 29; cf. 33, 40, 43). It is time that such assertions be strongly challenged. The only sense in

which the church is considered to be a "parenthesis" or "intercalation" by dispensationalists is in reference to Israel's prophetic calendar as set forth in the Seventy Weeks' prophecy of Daniel 9:24-27. The church is obviously not parenthetical to God's "ongoing purposes for mankind." It is important to note also that it was only from the human standpoint that Israel's kingdom was postponed. God, of course, had "set within his own authority" the times and seasons which were not for men to know (Acts 1:7).

Yet another misrepresentation in this book is that "the blessed hope for the dispensationalists, seemingly, is that Christ will rapture the parenthetical church so that He may reign through Israel, not the church" (p. 45; cf. 9, 39n). Perhaps it will be sufficient to reply that true Christians of the dispensationalist persuasion are looking not so much for the rapture as such, and certainly not for the millennium as such, but rather for "the Lord himself" who shall descend from heaven and for the glorious prospect of meeting the Lord in the air and ever being with the Lord (1 Thess. 4:16-17). Furthermore, if Bass has read the literature of dispensational theology with any degree of care, he should know that it always asserts for the church the very highest place in regal authority--"we shall reign with him" in the coming Kingdom. Israel will indeed be the royal nation, but the church is the royal family.

Dr. Bass further accuses dispensationalists of teaching that "the kingdom which Christ offered was not a spiritual kingdom, but a literal fulfillment of the Abrahamic promises" (p. 29). Here we find evidence of a subtle dichotomy between "spiritual" and "literal" (as though both could not be true at the same time!) which is typical of the false presuppositions which underlie the author's entire position. If by the term "spiritual kingdom" Bass means a kingdom with no political or physical elements (and this seems to be his view), then dispensationalists will gladly acknowledge that they do not be-

lieve Christ offered such a kingdom, for there is abundant evidence in the Gospels for such elements in Christ's portrayal of the kingdom (cf. Alva J. McClain, The Greatness of the Kingdom, pp. 294-303). But if Bass is implying by this term, even to the slightest degree, that the dispensational concept of the kingdom is merely political and physical, he has misrepresented his position. As a matter of fact, dispensationalists are the first to insist that it was because the spiritual and moral elements of the kingdom were basic and supreme that the Jews rejected the King and His kingdom (McClain, op. cit., pp. 286-88).

The largest part of the book (pp. 48-140) deals with the career and writings of John Nelson Darby (1800-1882), the first great systematizer of pretribulation dispensationalism. Bass dwells on the unfortunate controversies and divisions which later arose with the Plymouth Brethren movement which Darby and others had started, and he concludes that "responsibility for this melancholy spectacle lies almost wholly with Darby" (p. 142). He then asks, "Has not history demonstrated that dispensationalism is a divisive element in the Christian church?... This spirit of divisiveness must be attributed largely to the influence of Darby--not only in the example of his personal vindictiveness, but in his insistence that any theology disagreeing with his own was unbiblical" (p. 144).

No spiritually mature Christian will glory in controversy and division for its own sake; but he will immediately challenge the view expressed by Dr. Bass that a theological system must be erroneous because its proclamation has been accompanied by controversy and division in the church and because its first systematizer did not foster the ecumenical movement! It would be interesting to know how Bass would classify Athanasius (in his conflict with Arius over the nature of Christ) and Luther (in his conflict with Rome over the nature of salvation) according to this criterion. Was Luther's theology wrong because it introduced a divisive

element in the church and because he insisted "that any theology disagreeing with his own was unbiblical"? The facts are that there simply could have been no Reformation if tradition, rather than Scripture, had been accepted as the final standard of theological truth and if controversy and division had been considered greater tragedies than theological compromise.

Dr. Bass feels that dispensationalists still reflect many of Darby's views in their actions and attitudes today. "Is not the attitude of a 'pure' church in the midst of an apostate Christendom still an integral part of the dispensational view?" (p. 145). While admitting that dispensationalists are not "wholly responsible for evangelical separatism today," Bass believes that "their presupposition that Christendom is apostate does encourage this tendency" (p. 145). As a matter of fact, "the doctrines of dispensationalists have existed conjointly with the spirit of independency in church groups," and when history makes its final evaluation, it will be shown that dispensationalism "sharply distinguishes the church from Israel, assigns an exclusivist role to the church in an apostate Christendom, gives the church a heavenly title and futuristic character, grants each local church independency because each comprises the body of Christ, and maintains unity through separation from evil" (p. 127).

In contrast to these views, what does Bass consider to be the mission of the church? "The church does have a responsibility to the culture in which it finds itself. This responsibility involves communicating the teachings of Jesus so that they will have an impact upon the moral and social problems of society. The church is in the world for more than merely calling out a heavenly body: it has a mission to the world itself. The mission of the church to the world is to reflect the ethics and ideals of Jesus, through personal salvation, into the culture of society so that that culture may be changed... The church needs to throw off the mantle of 'in but not of' detachment and apply itself vig-

orously to the spiritual and social problems of the world" (pp. 148-49).

In the reviewer's opinion, Dr. Bass has seriously distorted the New Testament doctrine of the church; for we are nowhere told "to reflect the ethics and ideals of Jesus... into the culture of society so that that culture may be changed." To be sure, cultural improvements will be a by-product of the preaching of the Gospel; but the true mission of the church is to be God's holy instrument for the calling out of a people for His Name which shall constitute the body and bride of Christ (Acts 15:14, Eph. 5:23-27).

In conclusion, we must say that though Dr. Bass has made a helpful contribution in his survey of the origins of the Plymouth Brethren movement and in his very extensive bibliography of Darby's writings and of contemporary eschatological literature, his book cannot be recommended as a fair and objective introduction to dispensational theology. Serious misrepresentations and exaggerations mar nearly every page of his first chapter on "The Distinguishing Features of Dispensationalism," and cause one to question his competence as a critic. It is to be hoped that in a future work he may give evidence of having studied such standard and comprehensive works on dispensational theology as George N.H. Peters, The Theocratic Kingdom (Grand Rapids: Kregel Publications, reprinted in 3 vols., 1952) and Alva J. McClain, The Greatness of the Kingdom (Grand Rapids: Zondervan Publishing House, 1959).

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THE IMPUTATION OF ADAM'S SIN. By John Murray. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1959. 95 pp., \$2.00.

The author, Dr. John Murray, was born in Scotland and educated in the Universities of Edinburgh and Glasgow. In America he studied theology in Princeton Theological Seminary for

three years, where he was awarded the Gelston-Winthrop Fellowship in Systematic Theology. After having taught as an Instructor in Princeton Seminary for one year (1929-30), he joined the faculty of Westminster Theological Seminary where he has served as Professor of Systematic Theology since 1937. He is a contributor to many journals and the author of a number of outstanding theological and Biblical works. The material presented in this book was first published in four successive issues of the Westminster Theological Journal, XVIII, 2; XIX, 1 and 2; XX, 1.

Dr. Murray has given us a masterly analysis of Romans 5:12-21. He meticulously steers a straight course through the complex maze of various erroneous and inadequate interpretations. In Chapter One he begins by showing that though contemporary theological thought is keenly sensitive to the fact of solidarity in sin and guilt, it is not to be identified with the classic Protestant doctrine of the imputation of Adam's sin. The fact of the solidaric unity of the race is wrongly based upon a mythical view of Adam's fall.

The central question so thoroughly and capably dealt with throughout the book is this--What does Paul mean by the words, "in that all sinned" (v. 12b)? The discussion in answer to this question is subsumed under five main points: I Syntactical Construction; II The Sin Contemplated; III The Union Involved; IV The Nature of the Imputation; V The Sin Imputed.

In setting forth the syntactical construction of the passage, Professor Murray points out the fact that verse 12 is an unfinished comparison--"Wherefore as... and so" not "wherefore as... so also." The comparison is broken off because the development of Paul's thought required a parenthesis, extending from verse 13 through 17. The apostle does not return to the type of syntax begun in verse 12 until we arrive at verse 18. Verses 18 and 19 contain finished comparisons. The special significance of this grammat-

ical observation is seen in the fact that "the completed comparisons of verses 18, 19 place beyond all doubt what the governing thought of this passage is, and it is in terms of that governing thought that the comparison of verse 12 would have to be completed" (p. 8).

The second main section of the word discusses the different views offered to explain the sin contemplated. The first position dealt with is the Pelagian, which states that the clause in question refers to the actual sins of men. As Professor Murray indicates, while such a view is grammatically possible, contextual considerations decisively refute it. There follows next a presentation and effectual refutation of both the Roman Catholic view and that of John Calvin. These both wrongly assert that Paul is speaking of original rather than imputed sin--though Calvin's definition of original sin differs radically from that of Rome. Chapter One concludes with a presentation of the classical Protestant interpretation. This position holds that, in accordance with the context (vv. 15-19), "when Paul says 'all sinned' (v. 12) and when he speaks of the one trespass of the one man (vv. 15-19) he must be referring to the same fact or event, that the one event or fact can be expressed in terms of both singularity and universality" (p. 21).

Chapter Two goes beyond the mere fact of solidarity to a consideration of its nature. Two views are deemed worthy of serious attention and evaluation: (1) The Realistic View, which maintains that human nature was numerically and specifically one in Adam, held by such theologians as Shedd and Strong, and (2) The Representative View, which holds that Adam was the appointed head and representative of the whole race. Professor Murray adopts this latter view pointing out that while this position also maintains the idea of natural union, it finds the specific ground of the imputation of Adam's sin in representative headship. In support of this view the following arguments are adduced:

(1) While the natural or seminal union between Adam and his posterity is not in question, if the relationship to Adam were simply that of seminal union, that of being in his loins, it might be asked how the sin imputed is the first sin alone. "We were as much in his loins when he committed other sins and these other sins would be just as applicable to us as his first sin if the whole explanation of the imputation of his first sin resides in the fact that we were in his loins. Hence some additional factor is required to explain the restriction of the one sin of Adam" (p. 39).

(2) If all that we posit in the case of Adam is simply his natural headship, we do not have the kind of relationship that would provide the scriptural pattern for the headship of Christ. "In the case of Christ and the justified we know that the union is that of vicarious representation" (p. 40).

Chapter Three deals with the nature of the imputation. Two viewpoints are examined: (1) Mediate, (2) Immediate. In a brief survey of the history of the debate Dr. Murray attempts to establish that, contrary to the thinking of some scholars, "the New England Theology (as formulated in the seventeenth century) does not contribute anything to elucidate or defend the doctrine of mediate imputation" (p. 64). Considerable space is given to an analysis of Edward's position. The author adopts the immediate view.

In the final chapter Professor Murray deals with the nature of the sin imputed. "The sin of Adam is reckoned by God as the sin also of posterity. The same sin is laid to their account; it is reckoned as theirs" (p. 72). But what is the specific nature of this imputed sin? Hodge states that it is "the judicial obligation to satisfy justice," and with this John Owen concurred. Dr. Murray questions this equation however. He asks whether we are exegetically justified in interpreting the pivotal expressions "all sinned" and "the many were constituted

sinners" (Rom. 5:12,19) in this restricted sense. "Paul in Romans 5:12-19 uses not only expressions which imply the penal consequence of sin but also the expressions which imply involvement in sin itself" (p. 74). It is also important to observe that in Paul's analogy it must be remembered that it is not merely the judicial benefit of Christ's righteousness that is imputed to believers but the righteousness itself. We should expect therefore the same distinction to hold on the other side of the parallel, namely, the imputation of Adam's sin. Dr. Murray holds that the sin immediately imputed to man is "that perversity which his solidaric identification with the sin of Adam involves" (p. 92).

This book will provide the serious student of theology with a competent treatment of this crucial New Testament passage. The reviewer could have wished that the author might have discussed this question in terms of its possible correlation with the Traducianist-Creationist controversy. It is a work which should be read and reread by all those who would come to grips with this important segment of Pauline thought.

CHARLES M. HORNE

Moody Bible Institute

INTRODUCTION TO PROPHECY. By Elsa Raud. Dunham Publishing Co., Findlay, Ohio. 236 pp. \$3.50.

Amazing interest in predictive prophecy has developed within recent years. The result is a growing literature on the subject, some of which is to be commended to Christian people. Commendable indeed is the book now being issued from the press, An Introduction to Prophecy.

This work is in every sense an evangelical, elementary introduction to the study of things to come. The design of the writer is undoubtedly to reach the average Christian believer

and to create in him an enthusiasm for the study of prophecy as well as provide him with an over-all perspective of the field. In addition to a terse, stimulating discussion of things commonly known, there are many details not ordinarily appearing in oral or written discussions of prophetic themes.

It is not difficult to see that the author has a comprehensive grasp of prophecy as well as keen spiritual insight into its meaning. As one follows the unfolding of the prophetic picture, he is conscious that the author knows far more than appears upon the page, but with remarkable reserve is adjusting the limits of this writing to the purpose of the book. Since the purpose is to introduce the reader to the study of prophecy, the information is therefore reduced to the bare minimum.

One of the interesting and commendable features of the book is the method of presentation. The book is not polemical or argumentative in nature. It partakes of the qualities of positive proclamation. With remarkable skill the author weaves the statements of Scripture into a coherent story, here and there adding a touch of explanation to bind the passages of Scripture together. The controversial element is lacking, thus making the work even more valuable for the beginning student of prophecy.

The viewpoint of the author is evangelical throughout. The approach to prophecy is pre-millennial and pre-tribulation. These facts emerge in the writing, though the author makes no formal confession of faith. Nor does the author discuss opposing systems of eschatology. For an elementary introduction this is indeed a virtue, for it safeguards the reader from confusion. With the unstudied display of simplicity of faith in the clear teaching of the Word of God, and with an unfeigned sincerity of purpose the writer unfolds the amazing future of the universe in its larger details.

Underlying the entire writing, but breaking forth at times into clear view is the evidence that the author knows the true meaning and value of Biblical prophecy. This is not merely for the purpose of satisfying curiosity, but rather to produce a moral and spiritual effect in the lives of those who know and believe it. Time and again this crowds to the surface in the unfolding of the theme, and after searching the heart of the reader arouses within him the determination to grow in grace and in the knowledge of the Lord and Savior Jesus Christ (2Pet. 3:11, 14, 17, 18).

Besides the academic value of this treatise, there is the emotional thrill growing out of the vision of the future. This, alone, more than repays the reader for the time and effort expended in perusing the volume. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us...Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:18,21).

HERMAN A. HOYT

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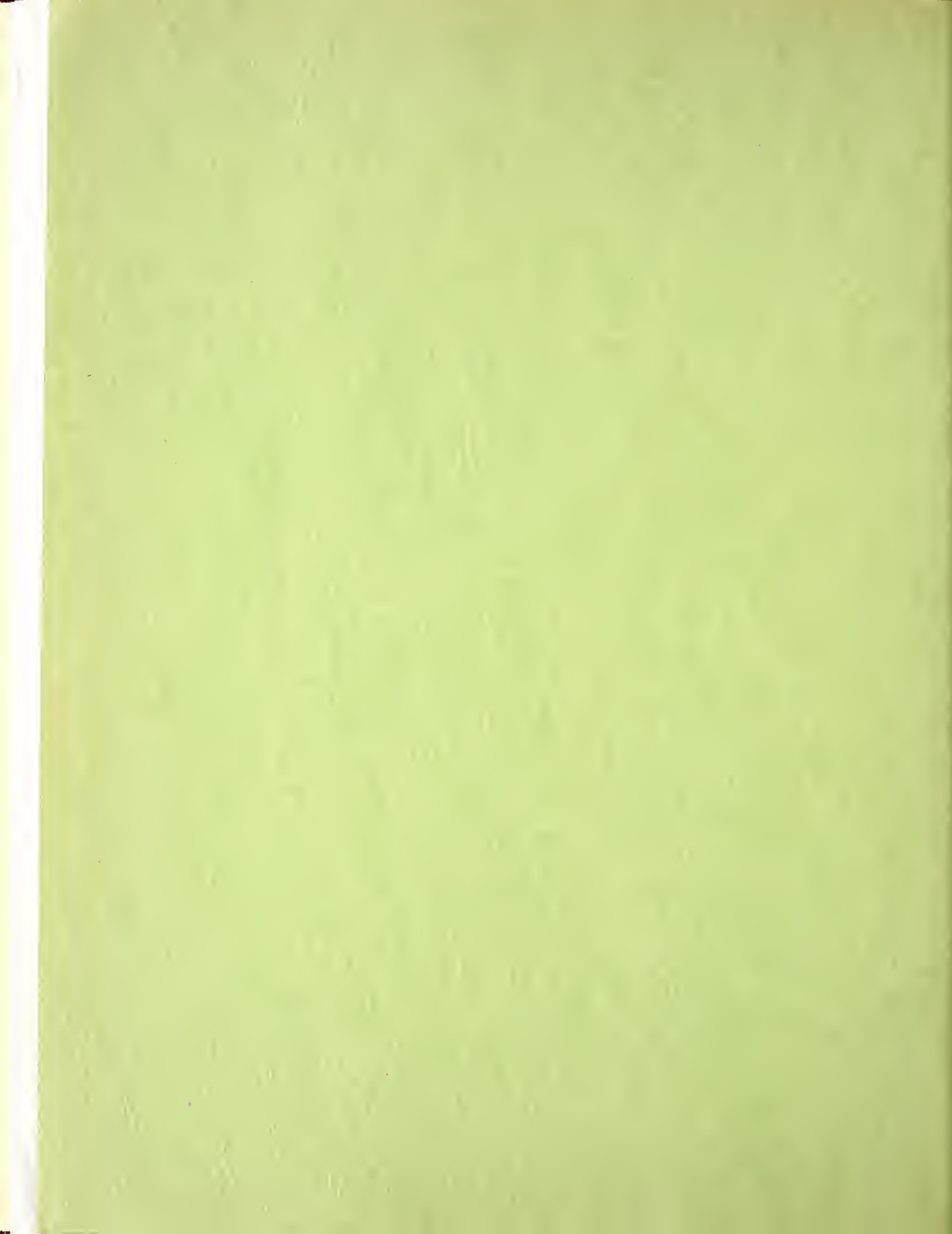
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GENERAL REVIEW

Events Viewed in the Light of God's Word

HERMAN A. HOYT

Dean and Professor of New Testament

Grace Theological Seminary

Within the horizon of professing Protestant Christendom of the present day three significant movements are in operation. Traces of these movements were discernible at the turn of the century. But for the most part, only here and there could anything be detected that assumed the proportions of a movement. Even these were carried on under cover and felt the disfavor of the masses of Protestantism. Gradually these movements took on larger proportions and have been gaining momentum. Within the past decade these movements have increased to enormous size. More recently the swiftness of acceleration has become almost breathtaking. These movements are the retreat from the Scriptures, the apostasy from the faith, and the ecumenical movement.

Without the shadow of a doubt these movements must be traced to underlying attitudes that have gradually been leavening the thinking of Protestant leadership. The ideas were regarded with concern, but only within a very narrow segment of professing Protestantism. No large area of the Protestant faith was fired with the conviction of their deadly peril. But now that these attitudes have grown to maturity and have borne fruit in these three movements it is possible to measure their pernicious effects. By now it is probably too late to do anything to recover the ground that is lost. The most that can be done is to conserve and preserve what little is left.

The underlying attitudes are three in number. Basically there is the attitude toward the authority of the Scriptures. Growing out of this is the attitude toward the doctrines of the Scriptures. And this leads inevitably to the attitude toward the depository of the Scriptures. The low view of the doctrines of the Scriptures has produced an apostasy from the faith. The low view of Church unity has degenerated into Church union. No one who has any familiarity with the movements in Protestantism today can gainsay the evidence so plentiful upon every hand.

Shortly after the turn of the century, The National Council of Churches came into existence as an organization. It went under another name then, and only recently changed to the present caption. But the organization remains the same. It was a rather loosely organized group of Protestant denominations working together in cooperation. Even at that early date it was intended to promote ecumenicity. The fruit of this movement is to be seen in the gradually growing number of denominational mergers. Within the past several decades the number has been increasing. The most recent is a proposal that came before the annual meeting of The National Council of Churches in San Francisco.

Even before the meeting was officially called to order, in Grace Cathedral, Dr. Eugene Carson Blake, Stated clerk of the United Presbyterian Church, on Sunday morning made the atmosphere electric with this statement: "I propose to the Protestant Episcopal Church that it together with the United Presbyterian Church in the United States of America invite The Methodist Church and the United Church of Christ to form with us a plan of Church Union." In effect this meant that one third of the professing Protestant population of the United States would be involved, consisting in the aggregate in the neighborhood of 20 million members. Even National Council members were taken

by surprise. And yet they should not have been, for the substratum of all their thinking and planning had been to that end. Needless to say the proposal met with favor, all of which indicates that the professing church is moving in the direction of a great super-church.

Underlying this movement is the low view that has been taken of church unity. The words of our Lord in His great high priestly prayer, "that they may be one" (John 17:11, 12) have been made to support this position. But this has been false interpretation. These words refer to basic spiritual unity, such as exists between the Father and the Son and is experienced by the sharing of the life of the Holy Spirit. The outward realization of this inward unity among true believers is experienced as the saints are sanctified by the word of God (John 17:17). This may result in outward union, but it need not go that far. But the ecumenical proposals are to effect an outward union with no concern for inward unity, and to do this by ignoring or setting aside the authority and message of the word of God.

It needs to be said here that the movement for ecumenicity, growing out of the low view of Church unity, must be traced directly to the fact that there is a growing apostasy from the faith. This has been the one feature that has characterized The National Council of Churches from its inception. The message of the Bible has been set aside in preference for the thinking of men. Traditional terminology continues to be used, but the old terms have been redefined and invested with new meaning. Of late though, even this mechanism is being abandoned and vigorous denials of the fundamentals of the Christian faith are in evidence. This can only mean that any visible superchurch that may be effected may possess union, but it will not possess any spiritual unity. This will be true because this organization will have thrown away the very fundamentals upon which such an inner unity depends. In no sense will this be the fulfillment of Christ's prayer.

The low view of Church unity, which can be traced to the low view of Biblical doctrine, must inevitably be traced to that which underlies everything, namely, the low view of the authority of the Scriptures. The genius of Protestantism was the high view the reformers took toward the authority of the Bible. This was a return to the viewpoint of the early Church, a view that had been lost or abandoned during the rise and growth of Catholicism. Now, four centuries removed from the Reformation, the growing retreat from the authority of the Scriptures is turning the mass of Protestantism back to the voice of the Church as the only authority in matters relating to God. This trend in Protestantism should constitute a warning to the remnant in Protestantism that still clings to the verbal inspiration and authority of the Scriptures. The remnant must gird its loins for the conflict that lies ahead.

NEW LIGHT ON THE WILDERNESS JOURNEY AND THE CONQUEST

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In the previous issue of GRACE JOURNAL (Winter, 1961), the writer set forth his conclusions regarding the time of the Oppression and the Exodus of the children of Israel from Egypt. Arguments were presented for a date around 1447 B.C. for the Exodus, during the Eighteenth Dynasty of Egypt (1570-1315 B.C.). This date can be further substantiated by the subsequent experiences of the Israelites under Moses and Joshua.

New Considerations Concerning the Wilderness Journey

The opposition of the Edomites.--One of the weightiest arguments in favor of the late date of the Exodus (13th century B.C.) is advanced by Nelson Glueck concerning the Edomites who denied passage through their territory to Moses and the Israelites. He has charged that no Edomite or Moabite kingdoms would have been encountered in Transjordan by Moses before the thirteenth century B.C. Not until that century did these peoples build houses and fortifications in Transjordan. He writes, "Not a site was discovered nor a sherd found which could be ascribed to Middle Bronze II or to Late Bronze" (Explorations in Eastern Palestine, II, Annual of the American Schools of Oriental Research, XV, 138). Elsewhere he contends:

Had the Exodus through southern Transjordan taken place before the 13th century B.C., the Israelites would have found neither Edomite nor Moabite kingdoms, well organized and well fortified, whose rulers could have given or withheld permission to go through their territories. Indeed, the Israelites, had they arrived on the scene first, might have occupied all of Edom and Moab themselves and left the land on the west side of the Jordan for late comers. -- The Other Side of the Jordan (New Haven: American Schools of Oriental Research, 1940), pp. 146f.

First of all, we must accept the Biblical statement that it was not so much the superior strength of the Edomites and the Moabites that prevented the Israelites from crossing their territories as it was the direct command of Jehovah not to fight with these distant brethren of theirs (Deut. 2: 4, 5, 9). It was God's sovereign plan that His chosen nation not settle in these areas but in Canaan primarily.

Second, while the Bible speaks of the king of Edom (Num. 20:14) and of various cities of Edomite kings (Gen. 36:32, 35, 39), these terms need not prove that the Edomites were yet a sedentary people dwelling in fortified towns. At that period the head of every tribe or city-state was called a king. The five kings of Midian (Num. 31:8) in Moses' day and the two kings of Midian in Gideon's day (Jud. 8:5, 12) were surely nomadic chieftains, as was perhaps also Adoni-bezek who had subdued seventy kings (Jud. 1:3-7). The book of Joshua and the Amarna Letters both testify to the great number of petty kings of city states in Palestine around 1400 B.C. Nor does

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the word "city" mean necessarily a well-fortified site with permanent buildings, for Kadesh-barnea is called "a city in the uttermost of thy (i.e., Edom's) border" (Num. 20:16). The Israelites lived in and around Kadesh about thirty-seven years, and yet probably never erected any stone buildings nor made and used much pottery. Their community was centered around the portable tabernacle; thus their's was a tent city. Likewise the Edomites may well have lived in similar tent cities. Note that when Moses sent forth the twelve spies into the territory of the Canaanites, he instructed them to detect "what cities they are that they dwell in, whether in camps or in strongholds" (Num. 13:19).

Third, a careful study of the location of Edom and Mount Seir in Genesis through Joshua seems to reveal that whereas Edom later on was in southern Transjordan, up through the time of the Conquest Esau and his descendants were living for the most part in the central Negeb, i.e., in the mountainous country with its valleys and oases between Kadesh-barnea and the Arabah. The key to the location of Mount Seir and Edom is the route which the children of Israel took after the Edomites turned down their request to be permitted to pass through Edom. First the Israelites journeyed to Mount Hor, probably a prominent point in the highlands (up to 3000') ten to fifteen miles east or northeast of Kadesh-barnea and on the border of Edom. This location of Mount Hor is likely, because after Aaron died there and the congregation of Israel was still mourning for him, the king of Arad who dwelt farther north in the Negeb attacked them (Num. 20:22-21:3). The next part of their journey took them to the Gulf of Aqabah: "And they journeyed from Mount Hor by the way to the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way" (Num. 21:4; cf. Deut. 2:1-8). The Israelites had to go all the way to Ezion-geber (Deut. 2:8), for the Edomites were holding the west side of the Arabah, making stops at Punon and Oboto (Num. 33:42,43; 21:5-10). Punon is probably to be identified with Feinan, the site of ancient copper mines, and is a logical place for the spot where Moses lifted up the copper serpent in the wilderness.

If the Edomites were living in the Negeb instead of in Transjordan at the time of the Exodus, is there any evidence of their existence in the more western area? According to Egyptian records from the 15th century B.C. there were peoples dwelling in the Negeb important enough to warrant an attack by the pharaoh's army. Thutmose III mentions the Negeb in the campaign list of his military operations (James Pritchard, Ancient Near Eastern Texts, p. 243). Amen-em-heb, one of Thutmose's soldiers, had the following statement painted on the wall of his tomb at Thebes: "I made captives in the country of the Negeb" (ANET, p. 241). A century later Amarna Letter #256 mentions Udimu as a city or people seemingly in South Canaan in the area of Hebron-Beersheba (Samuel A.B. Mercer, The Tell el-Amarna Tablets Toronto: Macmillan Co., 1939, II, 666; BASOR, #89, p. 14). Various scholars have identified Udimu with Edom.

The condition of the Moabites.--Two things relevant to the Moabites at the time of the wilderness journey lead one to believe that they were neither settled nor so strong as they were in the thirteenth and following centuries. First, Moab was much weaker than Israel and feared the latter greatly: "And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel" (Num. 22:2). Second, Moab was closely associated with the Midianites, so much so that the elders of both peoples acted as one group when they went to the town of Pethor to bring back Balaam (Num. 22:4-7). The Bible depicts the Midianites as largely a nomadic people. The point is this: for the Moabites to have been on such friendly terms with the Midianites, the former also were probably still largely nomadic, since from time imme-

morial there has been strife between the inhabitants of the desert and the residents of the towns in agricultural areas. Therefore the time of Moses must have been before the thirteenth century B.C. when the Moabites began to build permanent towns.

New discoveries near Amman.--Several recent finds in the vicinity of Amman, the capital city of the Kingdom of Jordan, tend to modify Glueck's sweeping statements that there was no settled occupation anywhere in Transjordan south of the Jabbok River between the eighteenth and thirteenth centuries B.C. Four tombs in Amman and one near Madeba discovered in the past decade or so contained hundreds of pottery vessels and scarabs and other objects from the periods known as Middle Bronze II and Late Bronze I, i.e., from about 1800 to 1400 B.C. Also, in 1955, a building which appears to have been a Late Bronze Age temple with over 100 pieces of imported pottery of Cypriote and Mycenaean origin, was unearthed when bulldozers were clearing away a small mound by the airport of Amman. (G. Lankester Harding, The Antiquities of Jordan London: Lutterworth Press, 1959, p. 33). Thus it seems that there was some sedentary occupation in central Transjordan at the end of the fifteenth century B.C. On the other hand the apparent relative scarcity of population in southern Gilead around 1400 B.C. made Moses' task of conquering that district considerably less difficult than it would have been in the thirteenth century B.C. when so many more cities existed. His campaigns against Sihon and Og lasted only a matter of months compared with the several years necessary for Joshua to subdue Canaan.

The time of Balaam.--In order to invite Balaam the prophet to come to curse Israel, Balak king of Moab sent messengers "to Pethor, which is by the River, to the land of the children of his people" (Num. 22:5). Pethor is the Hittite city of Pitru, captured by Thutmose III and much later on by Shalmaneser III; it lay on the western bank of the Euphrates River a little ways south of Carchemish. The Hebrew word for "his people" is ammo. W. F. Albright interprets this term as the name of the land called 'Amau in the inscription on the statue of Idri-mi found by Sir Leonard Woolley at Alalakh (Wm. F. Albright, "Some Important Discoveries, Alphabetic Origins and the Idri-mi Statue," BASOR, #118, p. 16). Idri-mi also found sons of the land of 'Amau and sons of the land of Halep (Aleppo) in the land of Canaan when he went into exile there for seven years. Thus it is not surprising to read of Balaam's coming from such a distance (350 miles) to Moab in the fifteenth century B.C. As to the date of Idri-mi, Albright dates the statue about 1450 B.C., but Woolley and Sidney Smith date it about 1375 B.C. The land of 'Amau is also mentioned in an inscription from the tomb of an officer who served in the army of Amenhotep II (Ibid., p. 15). My argument is this: if Balaam prophesied at the end of the fifteenth century B.C., according to the early date of the Exodus, then the term 'Amau in Num. 22:5 is found in a proper historical context, along with the occurrences of this name in the Idri-mi inscription and the Egyptian text. Only around 1400 B.C. was the Aleppo-Carchemish region--the land of 'Amau--independent and not under the rule of either the Egyptians or the Hittites. During the reign of Amenhotep III (1410-1372 B.C.) northern Syria was able to free itself from Egyptian overlordship, while the Hittites under Suppiluliumas did not conquer this area until about 1370 B.C. But if the Exodus happened in the thirteenth century, then the homeland of Balaam was under Hittite control and would probably have been called "the land of the Hittites" (cf. Josh. 1:4; Jud. 1:26).

New Excavations in Old Canaan

Jericho.--The first fortress city in Canaan which faced the Israelites after they crossed the Jordan River was Jericho. The date of the destruction of Jericho should provide an excellent

check on the chronology adopted for the Exodus and the Conquest, whether around 1407 B.C. or about 1250 B.C. But the date as determined by archaeological methods has become one of the most hotly-contested issued among Palestinian archaeologists.

Both Sir John Garstang, who dug at Jericho from 1930 to 1936, and Miss Kathleen Kenyon, who has been directing a new series of excavations there since 1952, agree that the Middle Bronze Age levels, Garstang's City III, represent Hyksos occupation ending about 1550 B.C. Both recognize remains from the Late Bronze Age, but at that point the agreement ceases. We must be ready and willing to admit that Miss Kenyon's careful investigations disproved that the parallel fortification walls, built of mud bricks and fallen outwards, belonged to the Late Bronze Age city, as Garstang claimed so loudly (Garstang, John and J.B.E., The Story of Jericho, 2nd ed. rev. London: Marshall, Morgan & Scott, 1948, pp. 133-142). But this does not mean that there were no walls to the Canaanite city in Joshua's time. In the light of the fact that the mound of Jericho, Tell es-Sulton, has suffered severely from erosion caused by the hard winter rains, the absence now of such walls may in a way be a confirmation of Scripture. Joshua 6:20 states that the wall fell down flat, or, in its place. Since the wall was probably made of mud bricks, after it fell and the city lay unoccupied for the most part until Hiel rebuilt the city in the time of King Ahab (I Kings 16:43, there was nothing to cover the fallen bricks and to prevent their turning back to mud and washing down the slope.

There can be no doubt, however, that there was occupation of the site of Jericho in the late Bronze Age. Garstang's expeditions discovered in 26 tombs that contained deposits, some 320 Late Bronze Age objects out of a total of 2818 specimens, including two scarab seals of Amenhotep III (1410-1372 B.C.); also he found Late Bronze potsherds in the fosse (moat) and on the mound, especially in debris underlying the isolated "Middle Building" (which Garstang attributed to Eglon--Jud. 3:12ff). In 1954 Miss Kenyon uncovered on the eastern side of the mound the foundations of a single house wall with about a square meter of intact floor beside it; on the floor was a small bread oven beside which was a juglet that she says is probably fourteenth century in date. She believes the evidence accords with a destruction and subsequent abandonment of the site, and suggests a date in the second half of the fourteenth century B.C. (Archaeology in the Holy Land London: Ernest Benn, 1960, pp. 210f). At any rate, G. E. Wright's statement seems totally unwarranted: "All that remains which can be assigned with any confidence to the period between 1400 and 1200 B.C. are a few pieces of pottery from three tombs and from the area above the spring, and perhaps the 'Middle Building'" (Biblical Archaeology Philadelphia: Westminster Press, 1957, p. 79). Garstang did competent, accurate work on the whole. Miss Kenyon speaks very highly of the fulness of his records (Kathleen M. Kenyon, "Some Notes on the History of Jericho in the 2nd Millennium B.C.," Palestine Exploration Quarterly, LXXXIII 1951, 122f). The Israeli archaeologist, Immanuel Ben-Dor, who was on Garstang's staff at Jericho, told me personally that much Late Bronze pottery was found in the tombs and a good bit of it on the tell itself.

All the evidence so far available seems to suggest that the Hyksos city of Jericho was destroyed by fire about 1550 B.C., presumably by the pursuing Egyptians. Then the mound lay vacant for about 150 years. Since most of the typically fifteenth century forms of pottery are lacking, re-occupation could hardly have taken place much before 1410. Probably the Canaanites re-used the Hyksos rampart or glacis; this is the conclusion of Miss Kenyon and of Yigael Yadin, the director of the current excavations at Hazor. On the rampart they may or may not have built their own mud brick wall. The reason not more Late Bronze pottery has been found may be that the city

was re-occupied such a short time before its divine demolition--this, together with the completeness of the destruction (Josh. 6:21, 24) and the exposure of most of this stratum to erosion.

Shechem.--As soon as the army of Israel had burned Ai, Joshua led the nation northward more than twenty miles to establish God's covenant with Israel as the law of the land in a ceremony between the two mountains Ebal and Gerizim (Josh. 8:30-35). In order to arrive at the natural amphitheater between the hills the Israelites had to go past the stronghold of Shechem, less than a mile to the east. Years later, Joshua covenanted all the leaders of the nation at Shechem to renew their covenant commitment to Jehovah (chap. 24). Excavations at Tell Balatah in the last few years clearly confirm that Shechem was inhabited during the Late Bronze Age. (G. Ernest Wright, "The Second Campaign at Tell Balatah Shechem," BASOR, #148, 21f). In 1926 two cuneiform tablets were unearthed by German archaeologists at Shechem; they were both written about 1400 B.C. (Wm. F. Albright, "A Teacher to a Man of Shechem about 1400 B.C.," BASOR, #86, 28-31). Nor does there seem to have been any widespread destruction of the city and its temple between its capture by the Egyptians about 1500 B.C. and its burning by Abimelech around 1150 B.C. (Jud. 9:49, cf. Edw. F. Campbell, Jr., "Excavation at Shechem, 1960"; Robert J. Bull, "A Re-examination of the Shechem Temple," *The Biblical Archaeologist*, XXIII 1960, 101-119). Since Joshua did not attack Shechem, the city must have been in friendly hands. Several of the Amarna Letters declare that around 1380 B.C. Lab'ayu the prince of Shechem was in league with the invading Habiru. Certainly we cannot equate the Israelite Hebrews with the Habiru bands wherever they are mentioned in clay tablets throughout the Near East in the second millennium B.C., and probably not every mention of the Habiru in the Amarna Tablets refer to Israelites. But in this case of Lab'ayu the Israelite Hebrews may be his confederates, stigmatized as Habiru by pro-Egyptian neighboring kings. In fact, some of the Shechemites could possibly even have been descendants of Jacob, whose ancestors had left Egypt in small numbers subsequent to Jacob's death. That some Israelites actually did go back to Canaan is indicated in I Chron. 7:24. I do not mean to imply, however, that one or more entire tribes of Israel left Egypt in some other exodus before the time of Moses.

Gibeon.--Before 1960 James B. Pritchard, director of the highly successful excavations at Gibeon, had discovered no conclusive evidence of Late Bronze occupation of the site of el-Jib. But in July 1960 an Arab woman revealed in her vineyard the presence of twelve shaft tombs cut in the rock. According to the pottery imported from Cyprus and Syria, the tombs range in date from the beginning of the Middle Bronze Age to the end of the Late Bronze period (James B. Pritchard, "Seeking the Pre-Biblical History of Gibeon," *The Illustrated London News*, Sept. 24, 1960, pp. 518f). Since Gibeon did not fall to the Israelites, however, no help in settling the controversy concerning the date of the Conquest can be expected from that site in the future.

Hazor.--After Joshua had pursued the Canaanites in three directions from the waters of Merom he turned back and took Hazor. He killed Jabin king of Hazor and set fire to the city (Josh. 11:10f). Hazor was undoubtedly the largest city in all of Canaan; its site, Tell el-Qedah and the adjacent lower city, stretches for 1000 yards from north to south and averages 700 yards in width covering an area of about 183 acres. It could accommodate 30,000-40,000 people in an emergency with all their horses and chariots.

There is no need to confuse the two accounts concerning two kings of Hazor named Jabin. Those who try to harmonize the account in Joshua 11 with the one in Judges 4,5 are those who

accept a late date for the Exodus and the Conquest. They feel compelled to combine the two Israelite victories into one campaign and the two Jabin into one man because of the shortness of the time allotted by them to the period of the Judges. Yet the same scholars would not claim that Rameses II and Rameses III of Egypt must be one ruler because they have the same name. Biblical history requires that in interpreting the archaeological evidence from Hazor one must assign a later Canaanite level to the time of Deborah and Barak than the level which he assigns to the time of Joshua. Therefore, since the last Canaanite city in the vast enclosure to the north of the mound of the acropolis had been destroyed, not to be reoccupied, in the thirteenth century B.C., this last city must be the one in which Jabin of Judges 4 resided. This date agrees well with a date around 1240 to 1220 B.C. for Deborah's battle against Sisera.

In the fourth season of excavations at Hazor, Yadin found what may well be evidence of Joshua's burning of the city. In Area K he and his staff excavated the gate of the Lower City. The gate in the Late Bronze period was erected on the foundations of the earlier Middle Bronze Age II gate, and is identical in plan. Yadin writes:

This gate must have been destroyed in a violent conflagration, though the exterior walls still stand to a height of nine feet. Traces of the burnt bricks of its inner walls and the ashes of the burnt beams still cover the floors in thick heaps. The evidence suggests that this destruction occurred before the final destruction of Hazor by the Israelites, but this problem remains to be studied. -- Yigael Yadin, "The Fourth Season of Excavation at Hazor," The Biblical Archaeologist, XXII (1959), 8f.

One may wonder why or how the Canaanites regained control of Hazor after the time of Joshua. This question can be answered by pointing out that in his southern campaign Joshua did not attempt to occupy the cities whose inhabitants and kings he killed. At the end of that campaign "Joshua returned, and all Israel with him, unto the camp to Gilgal" (Josh. 10:43), evidently leaving no garrisons in the cities to hold them. Furthermore, in the cases of Hebron and Debir it is stated that these cities had to be recaptured (Josh. 15:13-17). Joshua's method of warfare seems to have been a series of lightning-like raids against key Canaanite cities, with the purpose of destroying the fighting ability of the inhabitants, not necessarily of besieging and actually capturing and settling the cities which he attacked (see Josh. 10:19f and 10:33 with 16:10 re the king of Gezer). It must be remembered that Joshua burned none of those cities except Jericho, Ai, and Hazor (11:13).

Upper Galilee and Asher.--In conclusion, let me describe some startling new evidence which has appeared, not at the tell of some important ancient city, but at numerous small unnamed sites in Galilee. In 1953 an Israeli archaeologist, Yohanan Aharoni, conducted a systematic survey of an area in Upper Galilee lying chiefly in the south-western section of the territory of Naphtali. Sixty-one ancient sites were examined, and he and his associates made two trial digs. He reports that a chain of eight Bronze Age towns, presumably Canaanite, lay along the present Israeli-Lebanese border in less hilly and more fertile territory; and that nineteen small Iron Age settlements--sometimes only a mile apart--were situated in the heavily forested higher mountains in the southern part of Upper Galilee. At these latter sites his expedition found a "special sort of large jar with thickened rim and plastic ornament, made of gritty clay." In a trial dig at Khirbet Tuleil he discovered in the lowest stratum not a sherd from the Late Bronze Age; rather he found examples of those large jars in situ, together with other types of pottery somewhat analogous to vessels from

Megiddo Level VII and Tell el-Ful (Gibeah). Aharoni is of the opinion that this pottery type, dating from the 13th-12th centuries B.C., was introduced by the invading Northern Israelite tribes who took over areas not very suitable for settlement in the harsh mountains where there was no Canaanite population (Y. Aharoni, "Problems of the Israelite Conquest in the Light of Archaeological Discoveries," Antiquity and Survival, II 1957, 146-149. Since Megiddo VII is usually dated about 1350-1150 B.C., we may date the beginning of these Iron Age I settlements in Upper Galilee as early as 1300 B.C. This date, then, would agree with the reference to the territory of a people called 'Asaru or Asher in an inscription of Seti I, dating about 1310 B.C. According to a book review by B. S. J. Isserlin (Journal of Semitic Studies, IV 1959, 279f.) of Aharoni's book, The Settlement of the Israelite Tribes in Upper Galilee, published in Hebrew in 1957, Aharoni readily admits that Israelite infiltration began at least as early as the period of Seti I in the 14 century B.C.

It must be remembered that Joshua returned to Gilgal after defeating Jabin and burning Hazor, without occupying any towns or territory in Galilee. Thus, when Naphtali and Asher received their tribal allotments and migrated northward, they found that the Canaanites had reoccupied their cities and resumed control of most of Upper Galilee. The Israelite tribesmen therefore lived in tents for a century or more until they began to clear fields in the forests and build towns in the mountainous part of Galilee. The fact that Israelite remains as early as 1300 B.C. have been discovered in Upper Galilee is one more argument against a thirteenth century date for the Exodus and the Conquest. Let us remember that the Bible over and over again indicates that all the tribes entered Canaan together; thus, if Asher was in Palestine by the fourteenth century, then all the tribes must have been there also.

The Silence concerning Egypt

The objection.--Those who favor the late date of the Exodus and of the Conquest make much of the fact that contact with Egypt throughout the time of Joshua and the Judges is seldom if ever mentioned in the sacred text. They claim that Palestine was effectively controlled by the Egyptians as one of their provinces from Thutmose III at least through the reign of Rameses II (1301-1234 B.C.). Therefore they say it was impossible or at least very improbable that the Israelites could have taken possession of Canaan until the reign of Merneptah (1234-1222 B.C.),¹ who mentioned crushing Israel along with certain cities in Palestine in his hymn of victory. This was inscribed on a stela found in the ruins of his mortuary temple at Thebes by Flinders Petrie in 1896. In reply it may be pointed out that in the book of Judges there are two references to the Egyptians (6:8, 9; 10:11). While these mentions probably refer to that people at the time of the Exodus, they may also include later attempts by Egypt to subjugate parts of Israel.

The probable solution.--J. W. Jack has discussed this whole problem thoroughly and sanely in his book The Date of the Exodus. He demonstrates from the evidence in the Amarna Letters that beginning around 1400 B.C. in the reign of Amenhotep III (1410-1372 B.C.), Egypt's hold on her Asiatic possessions weakened and that Palestine and Syria soon were lost to the pharaoh. The weakness and lack of concern on the part of the Egyptians continued for over three quarters of a century, thus giving ample time to the Israelite invaders to get a foothold in the land of Canaan.²

Beginning again with the Nineteenth Dynasty pharaohs (whose records can be read on the walls of their great temples at Thebes), Egyptian armies once marched northward into Palestine

and Syria. Seti I (1313-1301 B.C.) led his forces up the coast of Palestine and captured the towns of the Plain of Esdraelon (Armageddon). Taking the bastion-city of Beth-shan, he made it a garrison town for Egyptian troops; he erected at least two stelae of his in that city. From there he crossed the Jordan River and turned northward again to the Lebanon Mountains and the cities of the Orontes Valley. His son, the great Rameses II, re-established Egyptian authority in many a Palestinian town, but these were all in the Maritime Plain and the Shephelah (the Judean foothills), which were not actual Israelite territory at the time, or at least not continuously held by the Jews till long afterward. While Merneptah listed Israel along with the cities of Ashkelon, Gezer, and Yenoam in the land of Canaan, he gave no names of any distinctly Israelite towns as having been captured or sacked, which seems to show that he, no more than his father Rameses, penetrated into what was Israelite territory. In the Twentieth Dynasty Rameses III (1195-1164 B.C.) pursued the retreating "Sea Peoples," whom he had repulsed in their attempted invasion of the Nile Delta, along the Mediterranean coast into Syria. He seems to have made no attempt, however, to recapture the coastal towns. Gaza alone, so far as his records show, fell into his hands. Before the end of his reign Egypt was compelled to abandon the whole of her Asiatic dependencies.³

The facts just recited do not furnish reason to say that Palestine was reconquered by the kings of the Nineteenth Dynasty and made so thoroughly an Egyptian province that the Conquest could not well have begun until the latter part of the reign of Rameses III -- or even of Rameses II. Sir Flinders Petrie's remarks were too hasty when he wrote: "The Egyptians were incessantly raiding Palestine down to 1194 B.C., and yet there is absolutely no trace of Egyptian action in the whole period of the Judges, which shows that the entry into Canaan must be after that date."⁴ Jack presents a number of arguments to demonstrate that the Israelites could have been in the land of Canaan from 1400 B.C. onward without there being any necessity of mentioning contact with Egyptians during the period of Joshua and the Judges.⁵

(1) After Joshua's campaigns or raids to exterminate much of the wicked population of Canaan in obedience to the command of Jehovah, the actual settlement in Palestine by the Israelites took place only gradually and slowly. The names of the towns which could not be conquered and consequently were left for a long period in control of the Canaanites make a surprising list. The inspired record in Judges 1 includes Jerusalem (v. 21), Beth-shan, Taanach, Dor, Ibleam, Megiddo, Gezer, Kitron, Nahalol, Acco, Sidon, Ahlab, Achzib, Helbah, Aphik, Rehob, Beth-shemesh (in Naphtali's portion), Beth-anath, Aijalon, and Shaalbim. The Israelites, then, at least until after the time of Rameses III, were residing chiefly in the hill country, removed from the coastal plain along which the pharaohs were wont to march.

(2) The campaigns of Seti I, Rameses II, and Rameses III were directed mainly against the Syrians and the Hittites to the north of Palestine. From the names of towns and districts mentioned in their records of their marches it seems that the Egyptian armies kept as much as possible to the military route along the Mediterranean coast. There is no indication that they invaded the high central ridge of the land of Canaan south of Megiddo and Beth-shan.

(3) Even supposing that the Egyptians did make some attacks on Israel or repulse some Israelite raids on their positions along their line of march--such as the victory which Merneptah claimed over Israel, the fact that the book of Judges makes no clear references to such does not afford any valid argument against the early-date theory. No one would claim that the Hebrew records of the time of the Judges are a complete account of every battle and skirmish in which every tribe of Israel participated.

(4) Some of the encounters which the tribes of Israel had with the Canaanites and Amorites (Jud. 1-5) may have been instigated by Egypt, for it is well established that the pharaohs used native levies and mercenaries to maintain control in their provinces. As Jack says, "The struggling Israelites in the heart of the land were beneath the notice of the main Egyptian armies, and could be safely left to the soldiery of the tributary princes to deal with."⁶

In general throughout the long period of the Judges Israel had little contact with the Egyptians. The pharaohs marched along the coast and through the Valley of Esdraelon, whose cities the Israelites could not capture from the Canaanites at least until the time of Deborah. Concerning any times when the Egyptians did meet the Hebrews, it was not in the purpose of the writer of the book of Judges to mention them in any detail. The Egyptians were never one of the main adversaries of Israel after the days of Moses. Thus no valid objection to the early date of the Exodus and the Conquest can rightfully be made on the basis of the reputed silence in the book of Judges about Egyptian campaigns in Palestine during the Nineteenth and Twentieth Dynasties.

DOCUMENTATION

1. E.g., Melvin Grove Kyle, "Exodus: Date and Numbers (Alternative View)," ISBE, II, 1056A.
2. J. W. Jack, The Date of the Exodus (Edinburgh: T. & T. Clark, 1925), pp. 43-57.
3. Ibid., pp. 58-68.
4. W. M. Flinders Petrie, Egypt and Israel (London: Society for Promoting Christian Knowledge, 1911), pp. 37f.
5. Jack, op. cit., pp. 69-85.
6. Ibid., p. 84.

TOWARD A BIBLICAL APOLOGETIC

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The Pauline apologetic is exhibited in five passages especially: Romans 1:18ff., 2:14-15; 1 Corinthians 2:14; Acts 14:15ff.; and Acts 17:22ff. The first three texts present this apologetic in its formal statement; the latter two in its practical outworking. In the present article we shall consider only the first of these passages--Romans 1:18ff. Two primary questions have been before the writer in his exegetical study of this Scripture portion: (1) What is the purpose of general (or natural revelation in a Christian apologetic? (2) What does the natural man know (or what may he know) of God?

ROMANS 1:18ff.

Even as the righteousness of God is being revealed toward those who are of faith (v. 17), so likewise the wrath of God is being revealed from heaven against all sinners (v. 18). Let us note then:

1. The Nature of the Wrath. Orge is from orgao, meaning to teem, to swell. This wrath is not a sudden explosive and uncontrolled emotion of God. It is rather a fixed, controlled passionate anger against sin. "Wrath is the holy revulsion of God's being against that which is the contradiction of his holiness."¹ (Orge should be contrasted with thumos, for the latter term denotes sudden outbursts of anger.) God's wrath is His "No!" to man in sin; God's righteousness is His "Yes!" to man in Christ.

It should further be observed that this wrath is presently being revealed. Verses 24ff. delineate how it is now being disclosed; namely, in the giving up of sinners to their sins with the accompanying effects. (The present tense controls this entire passage referring to the ever continuous knowledge of God which men through natural revelation have together with their constant disregard of that knowledge. The aorists of this section do not refer therefore to the Fall but are best understood as gnomic.)²

2. The Source of the Wrath. "From heaven," that is, from God.

3. The Extent of the Wrath. "Against all ungodliness and unrighteousness of men." This fixed, controlled, passionate anger of God against sin is being revealed against all men, for all are sinners--Jew as well as Gentile. Note carefully that Paul confines himself almost entirely to the term "men" or "man" from 1:18 up to 2:14. Then from 2:14 to 2:29 he makes a distinction between the Gentiles, 2:14-16, and the Jew, 2:17ff. This would establish the fact that up to 2:14 Paul has in mind a universal revelation which touches both Jew and Gentile.

This wrath is directed against all ungodliness (asebeia); that is, perversion of worship (illustrated by idolatry), and against all unrighteousness (adikia), all moral deterioration (illustrated by immorality). "Man's attitude to God is shown up as being one of irreverence--this is the

essence of human iniquity."³ "The order is, no doubt, significant. In the apostle's description of the degeneracy impiety is the precursor of immorality."⁴

Because man is by nature wrong in his perpendicular relationship to God he is equally in error in his horizontal relationship to his fellow man. Idolatry leads to moral collapse. Where men do not hold fast to their knowledge of God, their lives become filled with all manner of unrighteousness. The fundamental sin of apostasy from the one true God leads to all manner of depravity.

4. The Reasons for the Wrath. These are to be seen first in a consideration of God's revelation to man. What does man know? Verse 20 indicates that in certain respects even the unregenerate man possesses an accurate knowledge of the true God. This knowledge is a logical deduction from the created universe rather than a personal encounter with Christ.⁵ "Since the creation of the world, the invisible attributes of God are clearly seen, being perceived through all his works." By these words the Apostle Paul conveys the fact "that what is sensuously imperceptible is nevertheless clearly apprehended in mental conception. And this sense of the term 'clearly seen' is provided by the explanatory clause 'being understood by the things that are made' -- it is the seeing of understanding, of intelligent conception."⁶

These "invisible things" are set forth as (1) God's immutable omnipotence -- "even his everlasting power" (he to aidios autou dunamis) and, (2) His Divinity -- "and divinity" (kai theiotes). Theiotes is used only here in the New Testament and emphasizes divine nature and properties. From this we see the precise nature of this revelation. Paul is here speaking of the external revelation of God's divine attributes. The unregenerate man knows certain of the features which characterize God, but he does not know Him whom to know is life eternal. He knows about Him but he does not know Him personally. (One should contrast here theiotes with theotes. The latter is used only in Col. 2:9 and it emphasizes divine personality.)

Observe next why man knows. Verse 19 states, "because that which is known of God is manifest in them; for God manifested it unto them." The phrase "in them" (en autois) means simply that every man has a certain knowledge in his mind as the result of the external revelation which has been given to him. "To them" would mark the direction of the revelation; "in them" the result.

Epistemologically this interpretation would permit various constructions. Some would suggest that every man had the innate equipment necessary to understand and interpret the data of experience; others that every man has a certain innate content of knowledge so that all that is needed is for this knowledge to be brought to the conscious mind through the medium of sense experience. Regardless of one's understanding as to how man comes to this knowledge of God, it should be made clear that Paul's main concern is the fact of it. The important issue in considering a proper apologetic starting point is not how one comes to know but what one knows. From a Scriptural standpoint a consideration of epistemology must be subordinate to that of metaphysics.

In the second place the reasons for the wrath of God are to be seen in the stated purpose of the revelation. Paul writes in the last clause of verse 20, "that they may be without excuse." "The design of God in giving so open and manifest a disclosure of his eternal power and divinity in his visible handiwork is that all men might be without excuse."⁷ Thus the place of natural revelation in a Christian apologetic is emphatically condemnatory. It is not intended to provide a sort of "neutral" area of natural theology upon which a case for the validity of Christian Theism

may be constructed. There can be no ground for a natural theology in a consistently Biblical apologetic.

"Romans 1 is good material for the confession of general revelation. But one must take care how he uses it. This 'knowledge' can never be isolated from the prevailing theme of Romans 1 -- the wrath of God. The history of theology parades before us numerous attempts to isolate it from the context. It is only with such kidnapping of the phrase from its context that it can be used to support a natural theology. Such a natural theology is defended by the Vatican Council which appeals to Romans 1 in defense against heretics."⁸

In the third place, the reasons for the wrath of God are discovered in a consideration of man's response to this revelation. The first response is that men "hold the truth in unrighteousness" (A.V., v. 18). Now there is some question as to the precise meaning of these words (ten aletheian katechonton). Most frequently the verb katechonton means to "hold fast," "possess," or "retain." In this passage, however, it would seem difficult to so understand it, for "truth" is co-ordinate with righteousness. Besides the succeeding context represents the persons in view as exchanging the truth of God for a lie (v. 25) and refusing to have God in their knowledge (v. 28; cf. also v. 23).⁹ Therefore it would be best to render the verb katechonton, "hinder," "holding back," or "restraining." Men through unrighteousness "hold back from" the truth manifested unto them.

The next response is stated in verse 21, "because that, knowing God, they glorified him not as God (A.V.)." This knowledge herein spoken of has already been carefully delineated as a knowledge manifested to all men through the created universe. Being in cognitive perception of the truth concerning the eternal power and divinity of God, men do not feel constrained to ascribe to Him the glory which He alone deserves. Men fail "to give to him in thought, affection, and devotion the place that belongs to him in virtue of the perfections which the visible creation itself makes known."¹⁰

Again in verse 21 we read, "neither gave thanks." Not only do men refuse to acknowledge the known truth of God's sovereignty, but they are utterly devoid of gratitude for the blessings accruing to them by virtue of common grace. W.E. Vine states, "Thanklessness toward God is a proof of the alienation of man from Him."¹¹

Having described that of which men are destitute, the apostle now proceeds to state positively the nature of their religious perversity. Once again in the latter part of verse 21 we read that the unrighteous "became vain in their reasonings, and their senseless heart was darkened" (A.S.V.) "Reasonings" are undoubtedly to be understood here in the sense of evil thoughts. The wicked reasonings of the unregenerate are incapable of any profitable or fruitful thought concerning God and hence of man and the universe. "Reason estranged from the source of light led them into a delirium of vanity."¹² The sinner asserts the autonomy of human reason making himself the ultimate reference point in all predication. He seeks to be "creatively constructive" rather than "receptively reconstructive."¹³ His heart -- that which metaphorically denotes essential personality, intellect, emotions and will -- already destitute of understanding, has become darkened. Man is totally depraved and in revolt against his Creator. He is a "covenant-breaker."

In verse 23 it is further stated that the pagan has "changed the glory of the incorruptible God for the likeness of an image...." Pretending to be wise, man has made a fool out of himself. This verse "describes the religious monstrosity to which the process of degeneracy led."¹⁴ Men exchanged the glory of God the Creator for the worship of the creature and his works. But even in this we observe that there is no human existence without a relation to God. The pagan religions themselves would not exist if God did not at first and inescapably declare Himself to everyone since the dawn of humanity through His works. The denial of such a "general revelation" preceding the historical revelation of grace in Jesus Christ can appeal neither to Paul nor to the Bible at large. Nor has this revelation ceased, for the apostle does not speak of a past possibility, now buried, but of something actually present; for it is true of everyone that he is ever inexcusable in his godlessness.

This is the exchange by which man in his presumption has made of himself a fool and a madman.

5. The execution of the Wrath. Three times we read, "God gave them up" -- vv. 24, 26, 28. "God's displeasure is expressed in his abandonment of the persons concerned to more intensified and aggravated cultivation of the lusts of their own hearts with the result that they reap for themselves a correspondingly greater toll of retributive vengeance."¹⁵

In conclusion here are the clear apologetic implications of this passage:

1. All unregenerate men have a certain accurate knowledge of the true God -- though this knowledge stops short of a personal acquaintance with Him through Christ.

2. This knowledge gained from natural revelation serves only to make man inexcusable before God -- the reason being that the unbeliever holds himself back from the truth which he knows; yea, he has perverted this knowledge by assuming the ultimacy of the creature over the Creator.

Another important implication of this point is that though certain men will not have had an opportunity to hear the Gospel, God may rightly visit men with wrath because they have rejected the rudimentary knowledge of God which they possessed.

3. A Scriptural apologetic must appeal to this knowledge of God which every man has, but which as Paul tells us, every sinner seeks to hold back from, yea, pervert.

As Van Til expresses the matter, "No man can escape knowing God. It is indelibly involved in his awareness of anything whatsoever. Man ought, therefore, as Calvin puts it, to recognize God. There is no excuse for him if he does not. The reason for his failure to recognize God lies exclusively in him. It is due to his willful transgression of the very law of his being. We must surround man exclusively with God's revelation. Only by finding the point of contact for the Gospel in man's sense of deity that lies underneath his own conception of self-consciousness as ultimate can we be both true to Scripture and effective in reasoning with the natural man."¹⁶

DOCUMENTATION

1. John Murray, The Epistle to the Romans. The New International Commentary on the New Testament, ed. Ned B. Stonehouse, vol. 1, (Eerdmans, 1959) p. 35.

2. Bertil Gartner, The Areopagus Speech and Natural Revelation, (Uppsala, 1955), p. 79.
3. Karl Barth, A Shorter Commentary on Romans, (John Knox Press, 1959), p. 26. Barth wrongly asserts that Rom. 1:18ff. refers to the wrath derived from a failure to accept the gospel as it is in Jesus Christ; whereas Paul states that this wrath is being poured out because of failure to respond correctly to natural revelation.
4. Murray, op. cit., p. 36.
5. Apo is used in a temporal sense here.
6. Murray, op. cit., p. 38f.
7. Ibid., p. 40.
8. G.C. Berkouwer, General Revelation, (Eerdmans, 1955), p. 148.
9. Murray, op. cit., p. 37.
10. Ibid., p. 41.
11. W.E. Vine, The Epistle to the Romans, (Oliphants, 1948), p. 20.
12. Murray, op. cit., p. 42.
13. Cornelius Van Til, The Defense of the Faith, (The Presbyterian and Reformed Pub. Co., 1955), p. 66.
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CHRIST - THE MESSAGE AND THE MESSENGER

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PART I: CHRIST--THE MESSAGE

Many who read this article are training for Christian service or are actively engaged in that ministry. May I direct your thoughts to this question: What message do I have for a lost world? Is it simple, or complicated? Is it worthy of my sacrifice? Is it effective? Is it able to accomplish the desired results?

I should like to commend to you the simple message of the New Testament. Paul was so sure that he had the right message that he pronounced a curse on anyone who would offer any other (Gal. 1:8). He stated the content of this message very simply: "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2). This narrows down the message tremendously: it concerns one Person, and one event in that Person's life. Everything else is excluded.

CONTENT OF EARLY PREACHING

Did the apostles actually limit the content of their message to this one theme? Yes, this is what they preached, and this only. At Pentecost Peter lost no time in getting to the heart of his message: "That same Jesus, whom ye have crucified" (Acts 2:36). In the Temple court Peter was still preaching Christ (Acts 3:20). The message of the apostles continued to be a Person: "They ceased not to teach and preach Jesus Christ" (Acts 5:42). In witnessing to the Ethiopian, Philip "began at the same scripture, and preached unto him Jesus" (Acts 8:35). When Paul was converted "straightway he preached Christ" (Acts 9:20). And the same message was offered to the gentiles (Acts 11:20). On the continent of Europe Paul preached a Person, Jesus Christ, at Thessalonica and Athens (Acts 17:3, 18).

This testimony of Luke in the Acts is confirmed in the Epistles. We have quoted I Corinthians 2:2. Later, Paul wrote to the same church: "We preach...Christ Jesus" (II Cor. 4:5). He was so much concerned about getting this message to all men that he even rejoiced when it was preached by unworthy men (Phil. 1:15-18). In all these references, and many others like them, it is Christ himself who is preached.

Now if we are to understand the full force of this testimony we must distinguish between preaching Christ and preaching about Christ. Perhaps an illustration will help us to make that distinction. You are sick. You call the doctor. After examining you thoroughly he takes some pills out of his bag. Then he begins to describe those pills. He mentions their beautiful color, their pleasant taste, their harmlessness. He preaches to you about those pills, and their many virtues. But still you are just as sick as ever. But then the doctor takes some of those pills out of his bottle and gives you one, and you take it. He leaves some more of them for you to take at regular intervals. He prescribes this medicine for you, because he knows it will cure you. All his preach-

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ing about the pills did you no good. But when he preached those pills, prescribed them for you, recommended them as being the answer to your need, then you took them and you were healed. Our message is not a description of Christ, but rather a prescription of Him. The apostles did not preach about Christ; they presented Him as the answer to every human need.

Let us not then suppose that our message is the same as that preached by the apostles simply because we talk much about Christ. Our task is to present Him to the sinner as the remedy for his sin and guilt. We must present Him to the sinning Christian as the cure for his helplessness and defeat. He is our wisdom, our righteousness, our sanctification, our redemption (1 Cor. 1:30). Preach Him as the only answer to human need.

EMPHASIS ON ONE EVENT

But now we come to a further restriction as to our message. We have seen that it concerns one Person. But now we must see that it concerns just one event in that Person's life, His death. We already have eliminated everything else and everyone else except Jesus Christ. Now we must shut out all the things that concern Him except His glorious death. For Paul said, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

But, you may ask, is there not much true Christian wisdom and knowledge which ought to be preached, but which is not about His death? And must we not preach about the signs of the times and His second coming, as well as about His death at His first coming? Let us permit the Apostle Paul to answer these questions: "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:22-24). Men may desire to be taught many things. But what they need to be taught is what God accomplished for them at Calvary. This is the Gospel which Paul preached (1 Cor. 15:1-3).

If this is the true Christian emphasis, then the message of the Cross must be given top priority. Christ was a great teacher, but many men addressed Him as teacher who missed His salvation. Man already knows more good teaching than he can practice. The high standards of His teaching leave the sinner helpless and hopeless. Jesus was a great miracle-worker. But He is not now engaged in wholesale healing and raising the dead. We cannot say, "I believe," and have our dead again. The Miracle Worker is no longer with us as He was with them. Again, the Lord lived a spotless life, but apart from His Cross I cannot even approach unto His likeness. In the meantime, His purity judges and condemns me. It is true that Christ pleased His Father in everything He did, in living according to God's will, in bringing relief to the suffering, and in teaching His own. But He did not begin to touch basic human needs until He was nailed to the Cross. Everything else was preparatory.

ADEQUACY OF THIS MESSAGE

Having judged all other messages to be inadequate, it is only fair to subject the message of "Christ and him crucified" to examination. Is it adequate? Did God really provide for all human need when He gave His Son to be crucified?

First, for the conscience-stricken sinner, did God provide forgiveness? Isaiah had provided the answer to that question eight centuries before: "But he was wounded for our transgressions,

he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:5-6).

Our Lord confirmed that this was the purpose of the Cross at the Last Supper: "Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:27-28).

In our personal witnessing, as well as in our public preaching, we need to keep the sinner to the question of his personal relationship to Christ. He may want to talk about Old Testament miracles, or why polygamy and slavery were permitted under the Law, or about David and his sin. The personal worker may have the answer to each of these problems, and may even convince the sinner that he is right. But does the sinner then confess faith in Christ? No, he has a seemingly endless series of problems to introduce. His purpose is to divert the Christian to side issues, and lead him into controversy and argument if possible. By the careful following of this procedure he avoids the pressure and the necessity for a decision.

On the other hand, most of these problems disappear when the will is moved and the sinner receives Christ. So if our desire is to answer the questions and win the soul too, then the proper procedure is to present Christ crucified to the sinner as the answer to his heart need. Keep him on the track--what God has done for him, and what he must do about it. When we concentrate on presenting Christ and Him crucified the sinner is brought face to face with his Saviour and is compelled to make some decision concerning Him. A helpful booklet that follows this method is "Soul-Winning Is Easy," by C.S. Lovett (Christian Supply, Baldwin Park, Cal., 1954). It is easy because it regards the basic need of every sinner as very much alike. He needs Christ, so we present Christ. The older method of soulwinning classifies sinners into scores of categories, and a separate procedure must be learned for each of them. It centers around problems rather than around the One who is the answer to all problems. It is the message of the Cross that is effective in dealing with sinners.

It is relatively easy to show that what the sinner needs is provided by Christ and Him crucified. But when it comes to teaching Christians and meeting their needs, many feel that another message is needed. So we must ask the question: Is the message of Christ and Him crucified adequate for the believer?

Perhaps the sixth chapter of Romans gives the clearest answer to this question. The focal point of the answer is still the Cross. But it is no longer Christ dying for us on that Cross, but our own death with Him. The whole problem of the remaining sin in the Christian's life is dealt with on the basis of his death on the Cross with Christ. Death is separation, and through death the Christian is separated from sin. "Know this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6:6-7). The slavery, the bondage to sin is ended for the believer who appropriates the power of the Cross. So that this Christ-centered message is the only message that breaks the power of sin over the Christian.

The same message of the Cross ultimately will deliver God's people from the presence of sin. Those who will find themselves in heaven, forever separated from sin, will sing, "Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God

by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). They attribute their happy condition to Christ and Him crucified.

Deliverance from sin's power and presence is only part of what the Christian inherits through Christ and His Cross. Peter tells us that it is through our knowing Christ that God gives us "all things that pertain unto life and godliness" (II Pet. 1:3). In Romans 5 Paul lists many spiritual blessings that are ours in Him. All the blessings of God are ours by virtue of our union with Christ in death, burial, and resurrection. God meets every human need through the message of the Cross.

RELATION TO OTHER THEMES

But some may still hesitate to accept our thesis. For do we not read that the apostles preached a broader message, including other truth besides Jesus Christ and Him crucified? Did not Paul preach "the kingdom of God"? (Acts 28:31). And did not Philip do the same? (Acts 8:12). Paul admonished Timothy to "preach the word" (II Tim. 4:2). And did he not boast that he preached "the whole counsel of God"? (Acts 20:27, ASV). Is there not contradiction here?

No, for there are two radically different ways to preach the whole Bible. First, it may be preached as a collection of facts, history, doctrines, promises, etc. On the other hand, the whole Bible may be preached as a revelation of Jesus Christ and Him crucified. For "the whole counsel of God" for the whole need of man is Christ and His Cross. We maintain that it takes the whole Bible properly to present the meaning of the Cross in all its efficacy. We must study it endlessly to discover all that God accomplished at Calvary; then we must preach it faithfully to apply its healing power to a needy world. The whole redemptive purpose, and program, and revelation of God to man is to be found in Jesus Christ and Him crucified.

This is what Paul states in Ephesians 1:7-10, as translated by Phillips: "It is through the Son, at the cost of his own blood, that we are redeemed, freely forgiven through that full and generous grace which has overflowed into our lives and opened our eyes to the truth. For God has allowed us to know the secret of his plan, and it is this: he purposes in his sovereign will that all human history shall be consummated in Christ, that everything that exists in Heaven or earth shall find its perfection and fulfillment in him." So that there is no message from God to man that is apart from Christ and His Cross.

Simply put, this means that regardless of what portion of Scripture we would preach, we would use that Scripture to present a crucified Saviour. Philip is a splendid example of this: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35). If we know Philip, it would have mattered little to him what portion of the Old Testament the eunuch was reading when he met him, he would have begun at that Scripture and preached unto him Jesus.

If this is our message, then this should be our method. The other characters are there simply to set the stage, to help us to see more clearly the glory of the Cross. What a tragedy it is, then, when we concentrate on the scenery and the background. Instead of preaching the Antichrist, we should use the Antichrist merely to set the stage, then preach Christ his conqueror. Move from the Millennium to the King who will reign. Let the emphasis be not on the second coming of Christ, but on the One who is coming. Preach less on the grace of God, and more on the God of grace. Instead of eulogizing faith, get to the One who is the worthy object of that faith. Concentrate

less on the various gifts of the Spirit, and more on the One who gave the Spirit. Use the whole Bible, present the whole counsel of God, and do so by presenting in all His glorious fullness the world's Redeemer.

This is the way in which the ordinances of the church should be presented, not as something to be argued about, but as a visual aid in presenting the ministry of Christ for men. Whether it is baptism by trine immersion, washing the saints' feet, the love feast, the eucharist, or anointing the sick with oil, all of these are pictures of some aspect of Christ's ministry to human need. Preserve the mode only, and you have only an empty shell. The fact that the eunuch asked Philip for baptism indicates that in preaching Jesus, Philip had used baptism as an illustration of salvation, and what the eunuch had experienced required the right mode of baptism to illustrate it. All the other ordinances may be used in a similar way, as aids in presenting Christ and what He did on the Cross.

Jesus Christ and Him crucified is our message. We must find Him in the experiences of the patriarchs, in the typical sacrifices of the Law, in the history of Israel, in the judgments upon sin, and in the prophecies of the future. Whatever the text, the theme remains the same. And we shall never be in danger of exhausting that Theme.

Finally, what does this message require of the preacher? John Milton Gregory, in his The Seven Laws of Teaching, (Baker Book House, 1954) states the first law as follows: "A teacher must be one who knows the lesson or truth or art to be taught." The preacher must know the lesson to be taught. If he is content to preach facts about Christ, he is ready to preach when he has learned those facts. But if his ministry is to present a Person, then his major objective must be to know that Person. And if he is to present Christ crucified, he must know something of the suffering of the Cross. The Apostle Paul was not satisfied to preach the facts about Christ. That is why he cried out, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).

In college and seminary you can learn the facts, and the faculty can teach you and test you. Later, a ministerial examining board can test your knowledge again. But in coming to know Christ and the experience of crucifixion, you are quite on your own. Others can make suggestions and offer encouragement, but you must make your own decision to spend enough time with Christ so that you really know Him. And your own heart must be broken in His presence until you know something of a Calvary experience. If you want to preach like Paul preached, can you say what he said: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me"? (Gal. 2:20). If not begin the quest today.

PART II: CHRIST--THE MESSENGER

It should be obvious now that man's greatest need is to come to know God. Otherwise, he has no message for a lost world. But that presents to us another problem: How may man know God? If it is not enough just to know certain facts about Him, but absolutely necessary to know Him personally, we find ourselves searching for a Messenger who can and will make God known to us. Where shall we find Him?

It is definitely stated in Scripture that man cannot successfully initiate this contact with God. Every day brings news of man's conquest of Nature. We are amazed at the scientific discoveries that pile one upon another. But even when man's conquest of space reaches its final limits, man will not have found God out there. Even Zophar knew that when he asked: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Then he added: "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (Job 11:7-8). Man cannot find God by searching His universe for Him.

Even many of God's "ways" are beyond the limits of scientific research. Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33). Man is finite and fallen; he utterly lacks the capacity to know the infinite and holy God.

Furthermore, man has never had access to the heaven where God dwells, so that he might carry on his research there. When Nicodemus could not accept the simplest spiritual truth concerning things in this life, Jesus asked him how he ever expected to understand and believe heavenly things. Then our Lord added: "No man hath ascended up to heaven, but he that came down from heaven" (John 3:13). Sinful man is forever shut out from the heaven where God dwells; how then can he hope to find God through his own efforts?

But someone may ask: Is not God revealed in His universe? Does not the Bible say that "the heavens declare the glory of God"? (Psa. 19:1). Yes, but sinful man has lost most of his ability to read that revelation. About all that he can learn from Nature is stated by Paul: "Even his eternal power and Godhead" (Rom. 1:20). Man can know from the revelation in Nature that there is a powerful God in the universe, and the man is a fool who does not see that. But this revelation is confined to two of God's attributes; it does not make God himself known to us.

But that knowledge of God himself is precisely what we desperately need. Jesus prayed to the Father: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). We need life eternal, and that means that we need to know God himself. Yet that knowledge is wholly beyond our capacity.

The Emperor Trajan once ridiculed a Jewish rabbi because his God could not be seen. The Roman could show his idol, but the Jew had nothing to show. Finally, Rabbi Joshua invited the emperor outside and asked him to look directly at the mid-day sun. But the emperor objected: "It would blind me." "You ask me," replied the rabbi, "to show you my God, who created all things, yet you cannot look at one of the lesser suns which He has made." Man cannot find God, he has no access to His presence, and he could not see Him if he did. Man cannot initiate the contact that could result in his knowing God.

That leaves us with only one ray of hope: Has God ever initiated such a contact? Has God made Himself known to man? In all the history of the human race, has any man ever seen God?

Our Lord himself has answered that question. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Again He said, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). Apart from the revelation that God has made of Himself in Christ, no man has ever seen God or known Him.

It might seem that some Old Testament passages would contradict these statements. Did not God appear to man on various occasions? There is a twofold answer. First, in every appearance God clothed Himself with the form of a man or an angel. Men did not see God in the fullness of His glory. Second, every manifestation of God was made through the pre-incarnate Christ. It was not the Father who was seen; neither was it the Holy Spirit.

Now, to summarize, up to this point. We have learned that our message is narrowed down to Christ and Him crucified. Now we have learned also that we have only one Messenger who can make God known to man, and He is this same Christ. Man cannot find God. God has not revealed Himself to man through any other Person. As Christ is our only Message, so also is He our only Messenger. It remains but to demonstrate that this self-revelation of God is always made through Christ in all dispensations.

GOD ALWAYS REVEALS HIMSELF THROUGH CHRIST

Already we have mentioned the pre-incarnate appearances of Christ which have been recorded in the Old Testament. Suffice it to cite one example. When God sent an Angel to lead the Children of Israel through the wilderness, that Angel had power to forgive sin, a power that God has never relinquished to a creature. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex. 23:20-21). It was this One, who bore the Name of Jehovah, whose "back parts" Moses saw (Ex. 33:13-23). God made Himself known to Israel through the Christ.

If we can accept these facts concerning the mysterious former dispensation, we shall have no difficulty in seeing Christ as the revelation of God to men during His earthly ministry. "He hath declared (unfolded, revealed, interpreted) him" (John 1:18). Again He claimed: "No man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him... He that hath seen me hath seen the Father" (John 14:6-9). He alone revealed God to men during His earthly ministry.

But our Lord did not complete that revelation of God to men at the time of His ascension. That He continued this work is clearly stated in the Scriptures. Luke begins his record of the beginnings of the Church like this: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up..." (Acts 1:1-2). According to the clear inference of this statement, Jesus had only begun His work and teaching at the time of His ascension. He continued to work miracles and to teach men about God on a broader scale than was possible while He was still limited by His human body.

Our Lord himself confirmed His intention to continue His ministry when He prayed for His disciples: "I have declared unto them thy name, and will declare it" (John 17:26). He did not plan to finish His revelation of God within the next few hours. Rather, it was to be a continuing ministry.

The disciples were fully aware of this fact; consequently, they consistently attributed to Him all that was accomplished thereafter. This is how Peter explains the miracles of Pentecost: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God

exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32-33).

When the young church grew it was the risen Christ who was adding to it: "And the Lord added to them day by day those that were being saved" (Acts 2:47, ASV, marg.). Christ had affirmed earlier: "I will build my church" (Matt. 16:18). Yet there was no church to build during His earthly ministry. When miracles were performed they were not attributed to the apostles or to the church, but to the ascended Christ (Acts 3:16; 4:7-12). So fully was Christ identified with what was being done that He counted the persecutions as being directed against Him. To Saul He said, "Why persecutest thou me?" (Acts 9:4). Peter said to Aeneas, "Jesus Christ maketh thee whole" (Acts 9:34). As soon as Peter came to himself outside the prison he said, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod" (Acts 12:11).

We are reminded of Joseph's situation in the Egyptian prison. The record states, "The keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it" (Gen. 39:22). Many of the prisoners may have been assigned individual tasks in the prison, but they were under orders, and Joseph was in complete command of the situation. So the risen Saviour may use many agents to accomplish His purposes, but whatever is done in the great work of revealing God to men, He is the doer of it. He is the only Messenger from God, though He may use many agents in His work.

For example, He sends the Holy Spirit to do some of His work (John 14:16, 18). Again, He sends the Word, and it is powerful only when it goes forth from His mouth (Isa. 55:11). Or, He may send angels (Acts 12:11). He may use our testimony (Acts 1:8). He may even use our suffering (Acts 9:16). But He himself is the Messenger.

Man cannot find God by searching. God never reveals Himself except through Christ. But thank God, even in this present dispensation, Christ is active in this work of showing the Father to those who desire to see. God has "shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Now that face is not the physical face of His incarnation, for Paul and the Corinthians had not seen that. We today can see that Face, even as they, if we look into His Word and hold communion with Him (II Cor. 3:18). It is our business to "take time to behold Him;" it is His business to show us the Father in His own blessed face.

PRESENT AND FUTURE IMPLICATIONS

These facts should have a definite influence on our own ministry. For example, we should not try to do His work. He alone can make God real to a human heart. Our work is to present Christ, to witness as to what He has done for us. We do not need to argue. We do not need to answer all possible objections and problems. We do not need to have success. If we will only witness, present Christ as our one and only Message, and present Christ as the only Messenger from God, then He will carry on. He will use the Spirit, the Word, the circumstances, the conscience. He has control over these agencies; we do not. We introduce our two friends, Christ and the sinner, to each other; and we say a good word to each about the other. If this does not work, argument and pressure also will fail. But the most we can do for any soul is to get him to look into the face of Jesus Christ. This gives the Messenger the opportunity to do His work.

Finally, we would take a look into the future. For the same Christ who has revealed God to men in past and present dispensations will continue this work in the future and in eternity. He will still be God's Messenger to men, showing us the Father, in eternity to come.

At the Second Coming of Christ, "We know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). The One we shall see is the One who is coming again.

In the first chapter of Revelation John saw the glorified Christ. In the eighth verse one might assume that it is the Father who is described: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." But this same Person speaks in verse 18: "I am he that liveth, and was dead." This makes it clear that the One who is seen is Christ, not the Father, for the Father was never dead.

In Revelation 21:3 one might suppose that the God who will dwell with men is the Father. But in verse 6 He is identified as "Alpha and Omega," who is the Christ in chapter 1.

In Revelation 22:4 it is said, "They shall see his face." Whose face? In verse 7 He is identified as the coming One, the Lord Jesus Christ. In each of these cases it is evident that in all the future we shall know God only as He is revealed in Jesus Christ. He is the One, sent by the Father, to make contact with sinful man and to bring him back into the Father's fellowship.

Herein lies the urgency of our ministry. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Of the three Persons in the Godhead, only the Son became man, so as to bridge the gulf between God and men.

"Who gave himself a ransom for all" (1 Tim. 2:6). That is Christ and Him crucified, our Message.

"To be testified in due time." That is our ministry--testimony. Christ himself is the Messenger.

"Whereunto I am ordained a preacher" (1 Tim. 2:7). Thank God! It is the greatest work in the world.

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8).

BOOK REVIEWS

THE EPISTLE TO THE ROMANS. By John Murray. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1959. xxv & 408 pp., \$5.00.

Another volume in the significant series entitled "The New International Commentary on the New Testament," this book, which is volume one of a projected two-volume work, is outstanding among recently published works on Romans.

The Epistle To The Romans is a verse-by-verse exposition of the first eight chapters. The author's approach to the Scripture is reverent and devout, yet this is more than a "devotional" commentary. It is erudite and scholarly, but at the same time it is lucid and readable. Technical details, especially those involving use of the Bible's original languages, have been relegated to footnotes, thus making the commentary usable for laymen who may be unfamiliar with Greek and Hebrew.

While it is neither an "exegetical" nor a "critical" commentary, this does not prevent the writer from including much helpful material of this nature wherever he finds it apropos. The Old Testament quotations in Romans are well handled and include discussions of the Hebrew and LXX renderings where necessary.

With regard to variations in Romans' Greek text, the author, while not posing as an expert, calls attention to variant readings in some 35 instances. His restrained manner of handling the text at these points is appreciated. One could wish that in each instance every variation had been listed and that all the available evidence for each variant had been cited. In this way the person who is interested would be saved the trouble of having to go elsewhere. There is no point in citing partial evidence for readings. The reader who knows enough about textual criticism so that he is able to evaluate the sigla used, will not be content with less than the entire picture. Therefore, if all of the evidence is not given, it would be better for the commenta-

tor to list none at all. In its place, he might refer to the external evidence for his preference in general terms.

Murray is objective in his statement of interpretations with which he does not agree. Having delineated the various views of a passage, often including the chief arguments for their support, he then proceeds to a logical defense of his own preference which is usually based on an exegetical treatment of the passage in question. There is no doubt that the background and specialized career of the author (Professor of Systematic Theology at Westminster Theological Seminary since 1937) has eminently qualified him for the exposition of Romans. Murray is at his best where he is unfolding the grand theme of "justification by faith" and he unequivocally defends its forensic nature.

Though he does not use the terms, he favors the "Creationist" viewpoint in chapter five; however, part of his treatment of the twelfth verse makes him sound like a "Traducianist." Chapter 7:7-13 is interpreted as Paul's "representative" and "pre-regenerate" experience after he had been "awakened to a sense of his sin," and was in the "preparatory and transitional phase of his spiritual pilgrimage...." Chapter 7:14-25 is entitled "The Contradiction In The Believer," and this title is descriptive of Murray's interpretation, i.e. it is "the delineation of Paul's experience in the state of grace."

Among the many fine comments in the eighth chapter, at verse 29 is an excellent five-page discussion of the meaning of "God's foreknowledge." At the end of this first volume of exposition the author adds four valuable appendixes which are developed under the following titles: A: Justification; B: From Faith To Faith; C: Isaiah 53:11; D: Karl Barth On Romans 5.

The book is well indexed with five indexes ranging from "subject" to "Scripture." Only four typographical errors were noticed, and all were in the second paragraph of the footnote on

page 191.

HARRY A. STURZ

Biola College

ROMAN CATHOLICISM IN THE LIGHT OF SCRIPTURE. By F.C.H. Dreyer and E. Weller. Moody Press. Chicago, 1960. 256 pp., \$3.50.

The principal author, Rev. F.C.H. Dreyer, was a veteran missionary of the China Inland Mission for forty-six years. Most of the material was gathered while writing his widely used Chinese Commentary on the Four Gospels. At home he co-labored with D.L. Moody, and Dr. R.A. Torrey. His book reflects the straight-forward evangelistic style of these men.

Eight chapters question Rome's religious authority, twenty-six her main doctrines and practices, and one compares social conditions in Catholic and Evangelical doctrine. In each chapter Catholic claims are usually presented with a quotation from a pope, council, or other authority. "Proof texts" are analyzed. Refutation is done by appealing to scripture and logic, by showing the similarity to pagan practices, and by tracing the historical development of a particular belief or practice. Throughout a positive presentation of scriptural Christianity provides a refreshing contrast.

The book is not an exhaustive treatment of Romanism, but does provide a basic understanding of the system. Each major tenet is dealt with sufficiently to have a good understanding of it, and its weakness. Frequent reference is made to historical data, and quotations are quite frequent. Some parts are treated with considerable detail, such as the fine distinction between the "beatification" and "canonization" of a "saint," and between "plenary" and "limited" indulgences. The rosary is described in detail including its three essential prayers and fifteen "mysteries" (events in the life of Christ and the Virgin). A brief history of the evolution and use of the scapular is given. The study of the crucifix provides an insight into the real motive

of Catholic worship. The author shows from Catholic statements and artistic representations that the major element of worship is emotional pity for the physical sufferings of Christ. From scripture he clearly shows that God does not want pity but rather faith in the redemptive sacrifice of His Son.

Since the chapters are according to particular tenets and practices, and are quite brief; it is not difficult to locate a point of reference. It could serve well as a brief handbook on Catholicism. Its evangelistic appeal makes it an effective witness to Catholics. It should also cause a greater appreciation for biblical Christianity. Although originally intended to be used in Latin American countries it is a timely book for our own land where Catholicism is gaining popularity so rapidly.

SIBLEY M. EDMISTON

Long Beach, California

ECUMENISM AND THE EVANGELICAL. By J. Marcellus Kik. The Presbyterian and Reformed Publishing Company, Philadelphia, 1958. 152 pp., \$3.50.

J. Marcellus Kik, a reformed theologian and a contemporary advocate of postmillennialism, has presented in this volume of fifteen chapters a discussion of the fast rising ecumenical movement and its relation to the evangelical. Mr. Kik does not deny the need for manifesting greater visible unity among Protestant groups but deems that such should conform to the teaching of Holy Writ.

Having defined ecumenism and stating its motives in chapter one, the author points out in chapter two the fears which evangelicals have with regard to the elastic position that ecumenists foster relative to the Person of Christ, theology, inclusiveness, and the church. Chapter three treats the question, "Is denominationalism sinful?" In chapters four through twelve the writer proceeds to show the Scriptural basis for

unity, and also deals with the nature of the Church. Chapter thirteen discusses the various church councils, while chapter fourteen considers evangelical disunity, and the last chapter is devoted to the coming great church.

This is indeed a timely work in view of the current clamor among Protestants for the unification of all denominations. The author, in my judgment, has dealt cogently with the weaknesses and dangers of modern ecumenism. He has declared rightfully that true unity demands the acceptance of the authority of Scripture, the proper concept of Christ, and is secured by the indwelling Holy Spirit. It is quite certain that all conservatives will concur with him on this matter, and also with his keen analysis of the ecumenical movement.

However, since Mr. Kik is a covenant theologian adhering to the postmillennial view, all will not agree with many of his statements pertaining to the Church, and especially his concluding chapter on "The Coming Great Church" in which he foresees the triumph of the Second Coming of Christ. All premillenarians reject this doctrine, for it is untenable in view of the clear teaching of God's Word and the facts of history. Nevertheless, overlooking these areas of disagreement, one can find much in this book that is true to the Scripture and is worthwhile.

NICKOLAS KURTANECK

Biola College

A THEOLOGY OF CHURCH AND MINISTRY.
By Franklin M. Segler. Broadman Press, Nashville, 1960. 272 pp., \$3.95.

The author of this book is a professor at Southwestern Baptist Seminary in Fort Worth where he teaches pastoral work. It is written from a Southern Baptist viewpoint, and there are many evidences that the Neo-orthodox movement has had considerable influence upon the writer.

In spite of this fact, the book stresses many phases of the work of the pastor that need emphasis. The author states that the purposes of the study are fourfold:

"To interpret briefly the church's ideal ministry and to relate this to its functional ministry; to interpret the office of pastor both as to his ideal goals and his functional role as he leads the church in the fulfilment of its ministry; to aid the pastor in self-understanding and in his interpersonal relations; and to provide an up-to-date bibliography of source materials in the literature of the church and its ministry."

The ideal ministry of the church is declared to be love for God and love for our neighbor (p. 24). He seems to have had some difficulty reconciling congregational government with the ecumenical movement but concludes that "Each church is independent but all churches are interdependent on the basis of voluntary co-operation and by virtue of the fact that all believers are 'one body in Christ.'" The functional ministry of the church is discussed under the headings of worship, preaching, teaching, shepherding, evangelism, stewardship and world reform. Many helpful suggestions were made.

The second purpose was to interpret the office of pastor as to his ideal goal and functional role. A high standard is set for motivations for choosing the ministry, among which are: an inner conviction that God has called one to salvation and to the gospel ministry; a deep love for people; a love for truth; the knowledge that a spiritually-minded church has a reasonable conviction that one is called to the ministry; a deep consciousness of joy and satisfaction in the work of the ministry.

The third purpose was to aid the pastor in self-understanding and interpersonal relations. Much good advice on the pastor's private and public conduct, the care of his health, and the

management of his home is given. The discussion of pastoral care was especially enlightening. While acknowledging the value of psychology and psychiatry in the care of souls, a warning is given to pastors who have defined the new birth as "an adjustment to a healthy mental outlook on the world instead of a 'new creation' in Christ Jesus" (pp. 169, 170). He further cautions that it is "possible for a man to become so obsessed with self-analysis that he has no place for self-affirmation" and dedication to the will of God (p. 170).

The last purpose stated was to provide a bibliography in the literature of the church and its ministry. This is probably the outstanding contribution of this work as an extensive bibliography is included.

While the reader with a strict evangelical viewpoint will find many disturbing statements, there is much material that would benefit any pastor. One of the weaknesses of the book is that so much material was covered that some of the important areas of pastoral ministry were treated too briefly.

GLENN O'NEAL

First Brethren Church
Inglewood, California

SAINTS AND SOCIETY. By Earle E. Cairns. Moody Press, Chicago, 1960. 192 pp., \$3.25.

In this much-publicized little book, the Chairman of the Department of History and Political Science of Wheaton College explores an area which, in the opinion of the reviewer, is in much need of emphasis among evangelicals: the social implications of personal regeneration. The "Preface" states, "If the Evangelical believes in the Second Advent of Christ, participation in social change should lead neither to a blithe optimism that social reform will create Utopia nor to a paralyzing despair concerning a perishing temporary world in which the Christian mistakenly thinks that his only responsibility is to

prepare his own soul for the coming of Christ. Instead the Christian will realize that his task is to 'occupy' socially as well as personally until the Lord does come" (p. 15). To which the reviewer says, "Amen!" In thought one is taken over to James 5:1-8, which treats of this very value of the doctrine of the Second Coming.

In developing this thesis of Christian social responsibility, Dr. Cairns calls upon his broad scholarship and astute analysis to show how the great 19th Century reformers in England (Wilberforce, Shaftesbury, and many others) were motivated by their experience of personal regeneration as a result of the Wesley-Whitefield revivals to institute tremendous reforms, in particular the abolition of slavery in the British Empire and the amelioration of working conditions in factories and mines. The author goes into detail to buttress his case, and in general he is eminently successful. His conclusion points out how, in the same way as these men of a previous century, contemporary Christians should assume their responsibility and be active in social reform because of their faith.

The value of the book is greatly enhanced by an extensive bibliography and by the excellent index.

But, as with all things human, there are, this reviewer feels, a few weaknesses. The title, for one thing, is much broader than the actual treatment of the subject. It is in reality not so much a discussion of "Saints and Society" as a discussion of "Saints and Social Legislation," or even "Saints and Politics." For with the single exception of a brief treatment of the Sunday School movement of Raikes and Hannah More, every social reform mentioned was brought about by political action and legislation. It is disappointing that the very name of George Muller is omitted, although he falls well within the period under discussion (Dr. Barnardo, of course, came later). It seems as though this omission is due to the fact that Muller did not use legislation to accomplish his ends, but private enter-

prise. One was surprised, by the way, to find Thomas Hood's "Song of the Shirt" attributed to Elizabeth Barrett Browning! We must assume that Dr. Cairns knows more of political history than of literature!

Seriously, this is an excellent little book, within its limited field. It touches a long-neglected area, and makes a sincere effort to awaken this generation of Christians to their social responsibilities. Perhaps, with all the scholarship at his command, Dr. Cairns will one day give us a work on the whole field of evangelical social endeavor, including many worthy private efforts. In the meantime, this book is an excellent beginning.

CHARLES R. TABER

Community Brethren Church
Warsaw, Indiana

THE MUST OF THE SECOND BIRTH. By Robert G. Lee. Fleming H. Revell Co., Westwood, N.Y., 1959. 127 pp., \$2.50.

The fluent and prolific pen of Dr. Robert G. Lee has provided us with this collection of six sermons on fundamental themes of the Christian faith and life. These sermons are sure to be treasured by many readers. They are not, however, the easiest of sermons to read.

Dr. Lee's expression is so eloquent, and his development of thought so expansive, that it will probably exceed the grasp of all but the most learned readers at the first perusal. To one unaccustomed to his style, these sermons will seem at the first approach to grow almost laborious in their heaping of synonym upon synonym, metaphor upon metaphor, parallelism upon parallelism--until one is nearly convinced that finding the meat cannot be worth eating through the bushels of ornamental parsley.

But the charm of the author grows on the reader as his technique becomes more familiar. These are masterpieces of composition, but they

are best suited to the well-trained ear. The prose is so elevated that it often approaches poetry. Dr. Lee composes sermons as a musician writes music. His individual products might musically be titled, "Rhapsodies on a Theme." The themes are familiar evangelical tunes, but his variations on them are original, and intricately complex. To hear them delivered would be vastly preferable to merely reading the score.

The abundance of literary and historic allusions indicate the massive yet facile intellect of the author. They also indicate the assumption of a high level of education on the part of his readers. Such preaching would not be possible in an area where the basic truths of the Bible were not already known, and the people well saturated with good preaching of the ordinary sort. To an audience so prepared, these sermons would be welcomed as a gourmet welcomes a chef's specialty. Dr. Lee is a preacher's preacher, a homiletician of classic proportions. One wonders, though, how the average congregation would fare on such a diet?

The six sermons are these: (1) "Preaching the Cross" (1 Cor. 1:18; Acts 2:23); an emphasis on the centrality of the cross of Christ in all evangelical preaching, with a sharp criticism of the current departure from this theme by many theological schools and protestant pulpits. (2) "Linked Lives" (Rom. 14:7); a good analysis of contemporary social ills, with a reminder of our relation to other men of the past, present, and future. The appeal is to be "linked" to Christ, so that His life may be manifest in us. (3) "The Must of the Second Birth" (John 3:3, 6-7); this title sermon being the best of the lot, and dealing with the most basic issue of the Christian faith--the mandatory requirement of regeneration from above for all who hope to see life beyond the present age. It is made practical by citing many examples of God's power to transform a life. (4) "Wanted: More Funerals" (1 Sam. 25: 38-39; Jer. 22:18-19), is the only sermon in the volume in which Dr. Lee permits himself the indulgence of pure wit. It is satire of the most

hilarious sort, as he eulogizes the burial of Mr. & Mrs. Jealousy, Misses Gossip and Scandal, Mr. Snarler, Old John Barleycorn, and others of their kind. (5) "The Two Thieves" (Mark 15:27-28), is a graphic portrayal of Calvary, contrasting the reactions of the two malefactors toward Jesus: one dying in sin, one saved from sin, as on the central cross Christ dies for sin. (6) "The Theology of the Penitent Thief" (Luke 23:33), discovers thirteen truths in the statements of the penitent thief regarding salvation by grace through faith. This is a direct salvation message, drawing upon much scriptural support.

There can be no questioning of Dr. Lee's ability, or of the excellence of this book. His power of analysis is sharp, and his skill in verbal painting is unsurpassed. There still lingers in the mind of this reviewer, though, a question as to the effectiveness of his method.

Dr. Lee does not give you a rose to enjoy, but flings in your face an entire old-fashioned bouquet. He lacks the pungency of Poul's trumpet clearness, but is more like a violin virtuoso. He does not present the forceful confrontation of Elijah's stern challenge, but speaks more in the manner of a Shakespearean soliloquy. His view of heavenly scenes is not through a clear pane, but through a stained-glass window; comprehension would be impossible if you had not first peeked out through an open place. For closer viewing he offers not a telescope, but a kaleidoscope. His light is not a reading lamp to illumine the page, but a flurry of flash-bulbs to dazzle your eyes.

As instruments of communication these sermons are limited to the scholar and the classicist in whose language they are couched. The Bible-Conference set, and Dr. Lee's personal friends, will doubtless receive them with tributes of great admiration. As literary gems, they truly stand out in solitary splendor. Apollos might well read them, and weep for his own tied-tongue. But there is a very likely prospect that "in solitary

splendor" is just where the average Christian reader will be content to let them stand.

W. RUSSELL OGDEN

First Brethren Church
Akron, Ohio

THE NEW ENGLISH BIBLE: NEW TESTAMENT. Cambridge University Press and Oxford University Press, New York, N.Y. 1961. 447 pp., \$4.95.

What will certainly be regarded among the most significant publications of the year is the New Testament portion of the New English Bible, which was officially released on March 14, but circulated among reviewers several months in advance. This attractive volume employs some translating principles that distinguish it from its predecessors, the KJV, ASV (and RV), and RSV, and call for careful study by Bible students. As we shall see, however, these principles greatly complicate the task of critical evaluation, and demand that preliminary reviews such as this one proceed with caution until the entire translation can be compared sentence by sentence with the Greek text.

Procedures employed. The New English Bible is produced by a committee of scholars from the British Isles. Work began thirteen years ago (1949), and it is estimated that the Old Testament portion will require six more years for completion. Eleven organizations are listed as cooperating in the venture, among them the Church of England, Church of Scotland, and the British and Foreign Bible Society. The project used four panels to deal with the Old Testament, Apocrypha, New Testament, and the literary revision of the whole. Dr. C. H. Dodd, noted Biblical scholar at Cambridge (retired), served as Director of the project. One member of the New Testament panel was asked to submit a translation of a particular book. This translation was then circulated among all panel members for revision. When agreement was reached, the translation was submitted to the panel of literary

advisers for the securing of an English rendering which was appropriate to present day usage.

Principles involved. The principle which permeates the entire translation and sets it apart from other Bibles is stated in the Introduction (pp. viii-ix): "The Joint Committee which promoted and controlled the enterprise decided at the outset that what was now needed was not another revision of the Authorized Version but a genuinely new translation, in which an attempt should be made consistently to use the idiom of contemporary English to convey the meaning of the Greek. The older translators, on the whole, considered that fidelity to the original demanded that they should reproduce, as far as possible, characteristic features of the language in which it was written, such as the syntactical order of words, the structure and division of sentences, and even such irregularities of grammar as were indeed natural enough to authors writing in the easy idiom of popular Hellenistic Greek, but less natural when turned into English. The present translators were enjoined to replace Greek constructions and idioms by those of contemporary English."

This principle, of course, will assure that the resultant English version will speak with clarity. The translator decides what he thinks the Greek means, and then puts it into clear English. Difficulty arises in those places where present scholarship cannot reach absolute certainty on the precise meaning. Thus the translators admit: "We have found that in practice this frequently compelled us to make decisions where the older method of translation allowed a comfortable ambiguity" (p. ix). Although it must be readily admitted that no translation is perfect, and there will always be a certain amount of subjectivism in any version, the principle adopted above must necessarily involve more of it in order to gain in readability.

Some initial observations. The publishers have presented a most attractive volume. Paper quality is good (much better than early editions

of the RSV). Clear, readable type, and one column per page with verse numbers in the margin contribute to good appearance and easy reading. Quotation marks are employed according to usual English custom, and there is a minimum of footnotes. The archaic "thy" and "thou" is avoided except in prayers, or when God speaks from heaven.

The Woman in Adultery passage (Jn. 7:53-8:11) has been placed at the end of the Gospel under the title, "An Incident in the Temple," with a footnote explaining its various locations in ancient manuscripts.

At the end of Mark's Gospel both the longer ending (vv. 9-20) and the shorter one are included in the text, with several explanatory footnotes. The Signs in the Sky passage (Mt. 16:3) is relegated to a footnote.

Frequent references are made in the footnotes to "witnesses" to the text, which are identified in the Introduction as either Greek manuscripts, ancient versions, or patristic writings. However, the footnotes do not distinguish the particular witness referred to, nor its relative value.

There is no question that the editors have achieved a highly readable production. The English is clear, often picturesque and pungent. Young readers will not find the style nor vocabulary any barrier to enjoyable and meaningful reading.

In many instances, clarification of terms has been made. For instance, "impute" has been replaced in Rom. 4:8 as follows: "Happy is the man whose sins the Lord does not count against him." In Heb. 12:12, the often misunderstood "repentance" (with its theological overtones) has been replaced by "second thoughts," which makes the reference to Jacob more apparent. Philippi is described in Acts 16:12 as "a city of the first rank," thus capably representing the Greek text and avoiding the historical inaccuracy involved in some versions (RSV, for example).

"Battling with a head-wind and a rough sea" adds greatly to the dramatic sense of Mt. 14:24.

Money terms and time notes are clarified wherever possible. Instead of "the fourth watch," there occurs "between three and six in the morning" (Mt. 14:25). "Talents" has been rendered "bags of gold" (Mt. 25:15). "Denarius" or "penny" appears as "the usual day's wage" (Mt. 20:2), and "300 denarii" is rendered "thirty pounds" (Jn. 12:5).

The use of English idioms is often most expressive, though occasionally one senses the fact that the translators were British and not American. These are some of the more interesting ones: "This is more than we can stomach" (Jn. 6:60). "Do up your belt" (Acts 12:8). "They fell foul of him" (Mt. 13:57). "Shoot the net to starboard" (Jn. 21:6). "Assizes" (Acts 19:38). "Widow's weeds" (Rev. 18:7).

Some disappointments. Among the objectionable features must be mentioned the footnote at Mt. 1:16 which names Joseph as the father of Jesus, regarding which so many battles raged over the RSV. The note in the New English Bible is a slight improvement over RSV (although recent editions of RSV have dropped the note altogether). It presents two alternative readings, and for the objectionable one it lists as support "one early witness" (RSV said "other ancient authorities"). It does not indicate the nature of this witness (a 5th century Syriac translation), nor does it indicate the implication of this alternate reading even in the Syriac version. English readers are left to draw the inference that this one witness denies the virgin birth of Christ. Yet the answer of Sir Frederic G. Kenyon, former Director of the British Museum and an authority on ancient manuscripts, is as pertinent as ever (Handbook to the Textual Criticism of the New Testament, p. 154). He has pointed out that the textual tradition which was followed by the scribe of this Syriac version was not intended to deny the virgin birth, for the remaining verses of Matthew 1 very clearly describe the miraculous concep-

tion, and no effort was made to alter them. Hence the peculiar Syriac reading either was an unintentional error, or else was more likely a naming of Joseph as the father of Jesus in a purely legal sense, inasmuch as this list was intended to show the official line of succession.

Another disappointment is the rendering of II Tim. 3:16 which has "Every inspired scripture." This is a reversion to the ASV (RV), and reproduces a rendering sufficiently questionable that it was dropped in the RSV in favor of the KJV which has "All scripture is given by inspiration of God."

Confusion has been introduced by the translation "devils" instead of "demons" when referring to evil spirits (Mt. 9:34, 10:7, et al). The Biblical writers were consistent in reserving dīablos to Satan, and using daimonion for evil spirits, but the translators have not followed them. What they hoped to gain by this is not clear.

This reviewer was likewise disappointed in the variety of renderings given to "saints." Since this term is well known (though admittedly often misapplied) in Christian circles, the recasting of whole sentences to obscure the term seems hardly necessary. In II Cor. 1:1 it is rendered "dedicated to him"; in Eph. 1:1 "saints and faithful ones (or believers)" becomes "believers incorporate" (so also Col. 1:2).

Occasionally, unnecessary interpretation is injected. "Saturday night" has been used in Acts 20:7, although good reasons exist for understanding Luke's mention of the first day of the week as Sunday night. Mt. 26:30 has "after singing the Passover Hymn," thus deciding for us definitely that the Last Supper was the Passover, although the Greek text is by no means so specific.

Conclusion. The New English Bible will undoubtedly be popular and deserves to be. Its beautiful English should make Bible readers of

many who lacked either motivation or ability to read the older versions which were sometimes archaic and stilted.

It is not to be supposed, however, that this version will take the place of all others on the student's desk. Its principles of translation which involved recasting whole sentences make the Greek text behind it a bit more distant, and thus in some cases the use of concordances and lexicons becomes a problem.

Put to the use for which it is admirably suited, it can be a real boon to those who need to be introduced to the beauties of the New Testament. For it speaks God's message in the common language of our time, just as it did in the first century, A.D.

HOMER A. KENT, JR.
Grace Theological Seminary

JOHN CALVIN: CONTEMPORARY PROPHET.
Edited by Jacob T. Hoogstra. The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania. 1959. 257 pp., \$4.50.

This symposium commemorates the 450th anniversary of John Calvin's birth and the 400th anniversary of the final edition of his Institutes of the Christian Religion. It is neither biography nor history, but an attempt to show the relevance of Calvin's life and teaching for the church of today. Calvinists from three continents have contributed to this enterprise, believing that it is a book "sent into the world to perform a mission" (p. 5).

The introduction by John H. Gerstner of Pittsburgh-Xenia Theological Seminary sketches three challenges to contemporary Calvinism: the ecumenical movement, Neo-orthodoxy, and the scientific discussion of determinism. The first two of these threaten to obliterate Calvinist distinctives in the interests of "Christian unity" or of an existential "Crisis theology," and yet, in their very zeal to discuss and rethink tradi-

tional views, afford Calvinism a rare opportunity to state its case anew.

These points are well taken, but Gerstner is less convincing in elevating the question of determinism to the same level of importance. As he admits, only a superficial thinker could suppose that the determinism of Behavioristic psychology is any boon, or that in physics the "indeterminacy" theories of Heisenberg and Planck are any real threat to Calvin's idea of predestination. Therefore the necessity of introducing this matter is open to question. The rest of the book ignores it, and also ignores to a surprising extent the problem of Neo-orthodoxy, although the current ecumenical discussion does receive attention, both in a chapter on "Calvin and Ecumenicity" by J. H. Kromminga of Calvin Seminary, and in William Childs Robinson's treatment of Calvin's "tolerance." Although Calvin was willing to "cross ten seas" in the interests of unity, he never divorced this ideal from that of doctrinal purity (pp. 39, 151-152).

For the most part the essays in this book are more diversified than Dr. Gerstner's introduction. After four chapters depicting Calvin's personal character as a humble servant of God and faithful pastor of the Christian flock, and as a prolific and dedicated writer for God's glory, the symposium proceeds to its main purpose of showing his "relevance" to present-day issues. Such an endeavor is praiseworthy, but involves two real dangers: first, that Calvin may be so idealized as to emerge an unreal and colorless figure; and second, that the writers will forget that he spoke primarily to his own time, and will "modernize" him by transplanting him from his historical situation, and re-making him in the image of a twentieth-century Calvinist. Fortunately, these essays have succeeded remarkably well in escaping both pitfalls. Robinson helps us to understand the execution of Michael Servetus by showing how important it was in the sixteenth century to demonstrate that Protestantism was not the anti-trinitarian pantheism which Servetus represented. But Robinson does not excuse Calvin's role in this affair, admitting that the dis-

ciple of Calvin "bows his head in shame for Calvin's mistake" (p. 49). The false application of Lev. 24:16 to the Christian Church had misled the great reformer no less than others before him.

On "Calvin and Missions," J. Vanden Berg, a pastor from the Netherlands, admits frankly that Calvin had no real doctrine of missions, because of historical and geographical limitations and because existing missionary work was identified in his mind with the Roman church. But Vanden Berg shows how Calvin's principles were no hindrance but a help to the missionary enterprise, and only needed to be developed in that direction by such later Calvinists as Voetius, Edwards, Duff, and J. H. Bavinck.

G. Brillenburg, of Kampen Seminary in the Netherlands, discusses thoroughly and sympathetically Calvin's view of kingdom, church, and state, but follows Kuyper in holding that Calvin "transplanted too much of the specific Old Testament relationship of God the sovereign king of his people Israel into our completely modified New Testament relationships" (p. 125). These illustrations do not show any antagonism to Calvin in this book, but rather the basic honesty and historical good sense of the writers, all of whom are devoted Calvinists.

The difficulty of assessing Calvinism's historical and political influence is clearly seen in a comparison of statements found in the book's last two essays. C. Gregg Singer of Catawba College speaks of an "impassable gulf" between Calvinism and the natural rights of doctrine which underlay "both the American and French Revolutions" (p. 237). W. Stanford Reid, of McGill University, emphasizes rather that Calvin is "one of the principal sources of American democracy" (p. 256), by virtue of his doctrine of the "covenanted nation," a doctrine soon replaced in political thought by that of "natural rights." Such observations point up the need for a thorough evaluation of Calvin's doctrine of the covenant, both in its Biblical and hermeneutical basis, and in its socio-political application.

Both for "Calvinists" and for "evangelicals" in the broader sense, this book is an exciting introduction to the crucial problem of how the church should relate itself to the world.

J. RAMSEY MICHAELS

Gordon Divinity School

THE NEW BIRTH. By Herman A. Hoyt. Dunham Publishing Co., Findlay, Ohio. 1961. 122 pp. \$2.50.

In the Fall of 1957 Dr. Herman A. Hoyt gave a series of five messages on the subject of The New Birth to the congregation of the First Brethren Church of Fort Wayne, Indiana. There was a quiet moving of the Spirit of God upon the congregation so that, when the invitation for public decision was given in the final service, a score of people responded, most of whom were young people. Lives were transformed. One young man said, "I have professed to be a Christian but tonight I have experienced the new birth." His life has confirmed this spoken testimony. The messages given in that series are embodied in the author's book.

The author's desire as expressed in the preface is that the book will do more than merely excite the intellect of those who read, but that it will command the will and compel conduct. In the reviewer's opinion the book radiates a spiritual warmth which carries its message into the heart of the reader.

In dealing with the doctrine of the new birth, Dr. Hoyt has confined himself to an exposition of the third chapter of John's Gospel. He considers that that chapter, which relates the story of the meeting of the Teacher from God and the most popular teacher in Israel, is almost wholly devoted to the subject of new birth.

Without undue weightiness the author uses the original Greek, with which he is so familiar, so as to frequently turn a spotlight on the text.

The treatment of such phrases as "born of water and of the Spirit" is clear and decisive. His treatment of Nicodemus--the character of the man and the purpose of his coming to Jesus--is refreshing.

In the chapters which deal very carefully with the conversation between Jesus and Nicodemus it is pointed out that Jesus was trying to drive home to this master teacher in Israel a fact that had utterly escaped him and all his people, that the kingdom of God is not to be experienced merely on the grounds of certain earthly qualifications. There must be a birth of supernatural origin. This new birth is defined as a work of God through which the believer is ushered into a new life, with new relationships, new tendencies, new desires, new adjustments, and a new character. This new life is the Spirit of God dwelling within one, and the new birth is the act by which He takes up His residence.

Never was there greater need for a clear and readable treatment of the subject of the new birth. As Dr. Hoyt points out, the essential nature of salvation is the life of God experienced by new birth. But today, with the upsurge of interest in religion, the church rolls are overflowing with an unregenerate membership. Related to this tragic situation is the constant climb of the crime rate in our nation, reaching absolutely shocking proportions. The reviewer honestly believes that a wide reading of this book by church people, ministers and laymen alike, would help turn the tide.

MARK E. MALLES

First Brethren Church
Fort Wayne, Indiana

SELECTIONS FROM EARLY CHRISTIAN WRITERS. By Henry Melvill Gwatkin. Fleming H. Revell Co. 1961. 196 pp., \$3.00.

Henry Gwatkin's work Selections from Early Christian Writers is exactly what its title suggests, namely, writings of a selected group of

the great writers in the history of the church from the close of the New Testament period to the time of Constantine. It is a reprint of a work which first was published in 1893 and which subsequently appeared in many editions. This latter fact attests to its popularity through the years.

What the author has done is to search through several thousand pages of the Ante-Nicene church fathers and pick out some seventy-five passages from various of these fathers which he has deemed illustrative of the Christian thought of those times. Thus he has presented excerpts from such notable men as Tacitus, Clement of Rome, Ignatius, Eusebius of Caesarea, Justin Martyr, Hippolytus, Irenaeus, Tertullian, Origen, Cyprian, Arnobius, Lactantius and others.

Reflected by these early writers are their ideas on such subjects as the Neronian and following persecutions, church government, the New Testament canon, Christian worship, the various heresies of the times such as docetism, gnosticism and montanism, baptism and a host of other subjects.

The author was qualified for his task in that he was a theologian and church historian of marked distinction. Gwatkin (1844-1916) spent the whole of his working life at Cambridge University. He was a man of wide and deep learning, with an exceptional knowledge of original sources and a keen eye for vital facts and tendencies in difficult and perplexing periods.

The author presents his quotations in the original Greek or Latin on the left hand pages throughout the book and the translations on the opposite pages.

The reviewer sees this work as of value to the student who does not anticipate procuring the ponderous volumes of the church fathers. After reading the quotations in this little volume, however, he may find a thirst created for a fur-

ther reading in the complete works of the fathers. It is a worthwhile production for a limited study.

HOMER A. KENT, SR.
Grace Theological Seminary

THE GOSPEL ACCORDING TO ST. JOHN.
Part One, 1-10. By John Calvin. Translated
by T.H.L. Parker. Wm.B. Eerdmans Publishing
Co., Grand Rapids, Mich. 1959. 278 pp., \$4.50.

This fresh translation of Calvin is part of Eerdmans' new edition issued by the title, Calvin's New Testament Commentaries, under the joint editorship of David W. Torrance and Thomas F. Torrance. The jacket lists twelve volumes comprising the complete set. The same publisher issued a previous English edition of Calvin in 1949 (translation of William Pringle).

One immediately wonders why a publisher would go to the expense of a second translation of a set of volumes already published by his company. The answer appears in the translator's introduction. "The present translation is a revision of Pringle's. How complete may be judged from a comparison of the two. With the best will in the world, it cannot be said that Pringle's was a good attempt. His inability to grasp the close coherence of Calvin's ideas, and his missing many of the characteristic images, are the least of his faults. Far worse is his carelessness in omitting negatives or even whole passages and putting in the wrong word altogether. Nevertheless, he has provided a basis" (p. vi).

A comparison of the two editions reveals some attractive improvements in the new publication. The new type face is considerably easier on the eye than that used in the 1949 edition, which was apparently lithographed from imperfect older plates. A most helpful aid is the inclusion of versification at the top of each page. In the older edition no small inconvenience was entailed in locating a par-

ticular passage because such aids were absent. The new edition has very few footnotes as compared to its predecessor, but these will be missed by few readers, inasmuch as they most often were in French or Latin, being usually the form of the text found in the original commentary of Calvin.

Those who are acquainted with Calvin only as a systematic theologian owe it to themselves to consider Calvin, the expositor and exegete. This new translation is exceptionally readable, and Calvin's insights are always worth careful reflection. On the phrase, "This is the work of God, that ye believe," in John 5:29, consider this comment: "It is disgusting quibbling when some make use of this passage to assert that we are justified by works if faith justifies, since it is also called a work. First, it is certain that Christ is not speaking precisely when He calls faith a work--just as Paul contrasts the law of faith to the law of works. Secondly, when we deny that men are justified by works, we mean works by whose merit men may win God's favour. Now, faith brings nothing to God. On the contrary, it sets man before God empty and poor, that he may be filled with Christ and His grace. It is therefore a passive work, so to say, at which no reward can be paid. And it bestows on man no other righteousness than what he receives from Christ" (p. 156).

It is to be hoped that this new volume will encourage many to enjoy great exposition from this gifted teacher.

HOMER A. KENT, JR.
Grace Theological Seminary

THE PROGRESS OF WORLD-WIDE MISSIONS.
By Robert Hall Glover, revised and enlarged by
J. Herbert Kane. Harper, 1960. 502 pp.,
\$5.50.

This book, originally written by the missionary statesman Robert Hall Glover, has for many years been a classic as a textbook in the history of missions. However, due to the tremendous changes which have taken place in the world during recent years, the work has become so out of date as not to be reliable any more.

Because of its wide reputation and its excellent plan of presentation, it was considered wise to revise and enlarge the work and thus to bring it up to date. J. Herbert Kane of the missions department of Barrington College has accomplished this task.

A comparison of the two works reveals that the revised work has twenty-three chapters as compared to twenty in the original. The former has five hundred two pages, the latter four hundred eighteen pages. The revised text has added material relating to each mission field as compared to the original work thus bringing the record of the missionary development of these fields down to the year 1960.

There has been a realignment of the chapters in the new work. For instance, instead of one chapter on Africa as in Glover's work, there are six chapters in Kane's revision in which, after giving an introductory chapter on the continent as a whole, he deals with each section of the country separately. The latter has been made necessary due to the vast changes governmentally in that country within recent years. Then instead of the two chapters in the original work on India and Southeastern Asia, Kane has two chapters entitled South Asia, including India, Pakistan, Ceylon, Nepal and Tibet, and Southeast Asia, including such nations as Vietnam and Laos which have become independent states since Glover's time.

The revised edition has added some statistical charts at the end of the book which should be helpful and there has been a substantial increase in the bibliography relating to most of the mission fields.

The present reviewer wishes that there was a more careful distinction drawn in the book between the definitely evangelical missionary agencies presented and those of a liberal or heretical tendency. Too often evangelical and non-evangelical agencies are presented on the same page or in the same paragraph as though there is no difference. One is likely to gather from the story of the book that all is well doctrinally on the mission field, whereas many know that the same conditions prevail there as on the home field though possibly to a lesser degree. This reviewer could also wish that the reviser included some other missionary agencies which are at work in the various fields in order to give a more complete picture. For instance, in listing the agencies at work in Argentina, he has failed to mention the work of the Foreign Missionary Society of the Brethren Church, which has labored there since 1909. This same Society began operations in Brazil in 1949 but no mention of it is made in the book. With such known omissions the reader may wonder how many others there may be. It appears to this writer that succeeding editions should rectify these and similar deficiencies.

However, the book contains a vast amount of up-to-date material and is well written. The reviewer wishes to commend it for use as a textbook in missions classes. He also believes it will prove to be a valuable source of missionary information for any pastor or Christian worker.

HOMER A. KENT, SR.
Grace Theological Seminary

GOD'S WORD INTO ENGLISH. By Dewey M. Beegle. Harper & Brothers, New York, 1960. 178 pp. Cloth bound. \$3.50.

"...Strange as it may seem, between the publication of the King James Version in 1611 and the present time more than five hundred translations have been published in English..."

This statement by Dewey Beegle, associate professor of Hebrew and Old Testament at Biblical Seminary in New York and a Free Methodist minister, may make one wonder whether of the making of translations there is no end!

Anticipating such a thought, Beegle opens his survey of English Bible translating with a chapter entitled "Why Revise God's Word?" The author supplies a fivefold answer: "(1) the discovery of more accurate texts in Greek and Hebrew; (2) the continual change in the English language; (3) the renewed emphasis on readily intelligible translations; (4) the new information as to the meanings of Biblical terms; and (5) the improvements in the interpretations of passages."

In seven other chapters Beegle discusses the New Testament (Greek) and Old Testament (Hebrew) texts, language changes, artistic translations and how a single word may correspond to many. Five appendixes, a Scriptural index and a general index complete the book. "A Chronology of Representative English Translations from Wyclif to the Present" and "Kethib, Qere, and the Name 'Jehovah'" are two reference appendixes filled with fascinating data. The first of these two appendixes is an extremely useful reference tool for the student of English Bibles.

"Designed primarily for the laymen," the factual presentation of essential information concerning the Greek and Hebrew texts is obviously above the level of Mr. Average Churchgoer. But the intelligent layman who is reinforced by Bible school training will observe that Beegle has real ability for providing simplified explanations of textual details that are necessary to understand in making English translations.

Interspersed among the other data generously included in Beegle's book are details that clearly indicate that the King James Version is indeed more a version (revision) than a translation in the most technical sense of the term.

Large portions of the King James Version are actually unchanged parts of Tyndale's Bible. Beegle also points out that the King James Version was not as rigidly dependent on the Hebrew and Greek texts as is commonly supposed. Besides using some Septuagint texts, the King James Version scholars also incorporated readings based on the Vulgate (page 48 of Beegle's book) and "the Roman Catholic Rheims (Douay) Version, a translation which the King James translators followed in a number of instances even though it was not on the list of translations which they were to consult" (Beegle, page 58).

To present scholarly material in a style above the popular, yet beneath the technical flavor of textbook or classroom lecture is not easy. But Beegle does this to a satisfying degree that will prove a help to Bible students of all levels of training. God's Word Into English will demonstrate that nobody knows everything about the English Bible but everybody can still learn much more on the subject.

Though a good variety of references is used, Beegle's book is a great deal more than just a collection of information found in usual Bible introductions. This book is not a dissertation on the canons of translation for professional translators. Beegle treats English Bible translations as "the adventure of Bible Translation"--citing the book jacket.

Before becoming too fondly attached to any one modern speech English Bible, one should study carefully Beegle's formula for a so-called "best" twentieth-century English translation (Beegle, p. 118).

Whatever defects may be found in God's Word Into English, the book will reward the reader and help him to appreciate more the translation of the Bible into English.

BENJAMIN A. HAMILTON
Grace Theological Seminary

THIRTY YEARS WITH THE SILENT BILLION.
By Frank C. Laubach. Fleming H. Revell Co.,
Westwood, New Jersey, 1960. 383 pp. \$3.95.

In one of the closing paragraphs of his book, Thirty Years with the Silent Billion, Dr. Frank C. Laubach says, "This is a book without an ending." It seems to be just that, for it is an intriguing story of Dr. Laubach's literacy campaigns beginning in the island of Mindanao in the Philippines and continuing throughout some ninety-seven different countries. This work is continuing today. Dr. Laubach further says, "This book is not a history, it is an announcement." The announcement is that there are greater conquests in literacy for the billion illiterates yet ahead.

Dr. and Mrs. Laubach began their long years of missionary service in 1912 on Mindanao. From the very beginning the illiterates to whom Dr. Laubach refers as the "silent billion" attracted his attention and won his heart. He developed the first steps in his literacy plan with the Moros of Mindanao.

Dr. Laubach illustrates his literacy plan as "picture chain lessons," in which familiar objects are used to illustrate the various sounds of vowels or consonants. The plan develops, "each one teach one," and it seems to catch fire. The recounting of the victories in the defeat of illiteracy forms the contents of this book.

A very few lessons will start the illiterate on the highway to literacy. His joy in these first successes often makes the one who has made such rapid progress to be almost frenzied in his delight. Dr. Laubach realizes that a few successful lessons does not make an illiterate literate. He describes a person as literate when he can read the common newspapers and magazines of his day and situation. This requires much study and long study after this first successful beginning. A very large part of the concluding section of this book is a plea to writers and authors in the different countries

to write the materials that will carry these learners on until they can read the more difficult writings in the periodicals of their day. He pleads that there shall be masses of writings in simple language, using the simple vocabulary of these new "literate."

Dr. Laubach and his associates have prepared a considerable amount of this material with a very limited vocabulary, doing this that others may catch the vision and prepare great amounts of such material. He has prepared some biblical material such as "The Story of Jesus," which has been translated into many languages and used widely as this "bridge" material for the new literates. He has also used fables and the common stories of the lives of the people. He has cooperated quite closely with the Point IV program, and has helped prepare materials in this simple language on the care of babies, the care of chickens, building up of the soil, and the use of various machines and equipment.

Dr. Laubach's work has been carried on quite largely in connection with government agencies of the various lands, and his visits have been at their invitation. He seems to be very closely associated with the National Council of Churches of Christ in America, and with its world affiliates. He has worked very largely in Catholic and Moslem countries, and amongst the people of India and the Far East. He seems especially to have been accepted by the Moslem leaders of the world, and is often present in their service. Dr. Laubach expresses a very vital personal faith in the message of the Gospel. Moslems have accepted him as such.

Dr. Laubach feels that literacy is one of the greatest armies in the attack against Communism. He feels that unless we win the silent billion, Communism will. The book is very interesting and challenging. I recommend that you read it.

RUSSELL D. BARNARD
Winona Lake, Indiana

AMERICAN PROTESTANTISM. By T. Valentine Parker. Philosophical Library, New York, 1956. 219 pp., \$3.75.

HISTORY OF RELIGION IN THE UNITED STATES. By Clifton E. Olmstead. Prentice-Hall, Englewood Cliffs, N. J., 1960. 628 pp.

AMERICAN CHRISTIANITY. By H. Shelton Smith, Robert T. Handy and Lefferts A. Loetscher. Charles Scribner's Sons, New York, 1960. Vol. I 1607-1820, 615 pp., \$10.00.

Parker, a long-time Baptist pastor in Binghamton, New York, subtitles his book "an appraisal." There is a slight historical thread in his American Protestantism but that strand is subordinated to propagandistic tendency that is along the line of the National Council of Churches of Christ in the U.S.A. Parker seeks to explain from his viewpoint such things as the church glorious, church defects, the Christian minister, church worship, ecumenicity (favorite National Council doctrine) and the church of tomorrow.

The author of American Protestantism seeks to differentiate between fundamentalist and conservative Protestants that are similar to but different from fundamentalists. As with many tracts of the American Protestantism type, Parker seeks to divide Christian ranks further. At the same time he goes to great lengths to attempt to prove that the National Council of Churches of Christ in the U.S.A. is the sole legitimate voice of American Protestantism. The book is excessively priced for the quality of the message.

Olmstead's history has more objectivity than Parker's book. History of Religion in the United States is loaded with data--and an ample supply of bias. From chapter 18 to the end of the book many of Olmstead's observations border on bigotry. Whenever he deals with some of the cults, such as Mormonism, he points out their weaknesses but in an almost irenic style as

if trying to curry the favor of cult members. When, however, Olmstead comes to fundamentalism and to such persons as Billy Graham, he takes generous slaps, substituting strictly personal opinion for objective presentation of facts.

Olmstead's one-volume panorama of American church history is the ambitious project of a thirty-five year old student of ecclesiastical history. At the age of 22 Olmstead was already a lecturer in religion and philosophy in his alma mater, American University. He received his Th.D. degree from Princeton Seminary in 1951 and during 1946-1954 he was director of education in two Presbyterian churches in the Washington, D.C. area. In 1954 Olmstead was made associate professor in religion at George Washington University and since has become head of the department. Belonging to the American Society of Church History, Takoma Park Historical Society (a one-time president thereof) and Presbyterian Historical Society, Olmstead appears to have the needed background to produce his book. His contribution to American church history demonstrates an ability to digest a mass of documentary and reference works and re-assemble data under his name.

Failure to link facts with their sources by means of footnotes detracts from the utility of Olmstead's book. The typographical dress of Olmstead's suggested reading list suffers from improper spacing and some bibliographical inadequacies. Diligent students can find publishers' addresses in the Cumulative Book Index.

Olmstead devotes five paragraphs to the Dunkards and proceeds to ignore the Dunkard descendants: the German Baptist Brethren, Brethren, and Church of the Brethren. Hence one can only wonder whether Olmstead considers them as cults that have made no contribution to American religious life.

American Christianity appears to be a series in course of publication. The distinguished authors have had considerable practical exper-

ience in the area covered by the book. Smith is James B. Duke professor of American religious thought at Duke University. Handy is Union Theological Seminary professor of church history. Loetscher is professor of American church history at Princeton Theological Seminary and directs graduate studies there.

The initial volume of American Christianity has an attractive type face, includes interesting half tone plates and adequate footnotes that do not distract attention from the text.

Smith, Handy and Loetscher do a more refined job of disguising their theological bias in American Christianity than Olmstead does in History of Religion in the United States.

American Christianity is essentially a collection of significant American church history documents (the texts written in the original wording and spelling) accompanied by interpretative material. At the end of each document the specific source is given to help the student find the complete reference for his own research.

The typographical arrangement of bibliographical data at the end of each chapter would be improved by better spacing. Whereas Olmstead used the annoying procedure of listing only publisher's names, Smith and his colleagues use the equally bothersome practice of providing only places of publication instead of publishers' names.

Quakers, Baptists and Mennonites will not likely appreciate being designated as members of "left-wing traditions" which is the classification assigned to them according to chapter III in the first volume of American Christianity. But on the whole the American Christianity series will probably prove to be a definitive reference tool in United States church history.

It is unfortunate that so much scholarly research in American church history is confined to followers of liberal theology. Surely there must be conservative scholars who could produce

solid reference works in the areas of American church history that liberal writers deliberately overlook.

BENJAMIN A. HAMILTON
Grace Theological Seminary

THE INCARNATION: CHRISTOLOGY OF THE ECUMENICAL CREEDS. By Bishop Bjarne Skard. Translated by Herman E. Jorgensen. Augsburg Publishing House. Minneapolis, Minnesota. 1960. 184 pp., \$3.50.

Here is a book which will be warmly welcomed by all students of Christology. It is a history of the Incarnation from the first century through the formation of the Athanasian Creed in about 550 A.D. The author has expertly limited himself to this single task and has succeeded in presenting the history of this vital truth in a way that is both fascinating and encouraging to the faith of the believer.

The narrative of the book revolves around the Christological statements in the great creeds: the Apostolic, the Nicene, and the Athanasian; and the pronouncements of the Councils of Nicea and Chalcedon. The first chapter of the book contains a brief but excellent exposition of the Incarnation as found in the New Testament. This New Testament presentation of "a most concrete synchronism of God and man" the author regards as the core of what he calls the "Christological drama" (p. 12). The apostle John represents Christ as an "all-out divine being," who through incarnation has become true man. The kenosis of Philippians 2:7 is "the very heartbeat in God's revelation of grace" (p. 11). The answer of the Synoptists to the question "Whom say ye that I am?" (Matt. 16:15) is very clearly that Jesus of Nazareth is one and the same person as the eternal Son of God.

The pronouncements of the Church on the Incarnation were called forth by the infiltration of error concerning it. "On the one hand... there was the heretical over-emphasis on the

divinity of Christ, which in varying degrees tended to exclude His humanity. This tendency sought to equate the Father and the Son, with the result that Christ would be absorbed by His divinity and that the incarnation would be either wholly, or at least largely, an empty expression... We meet this heresy first in Docetism, later in Modalism and Apollinarism, and finally among the Monophysites. On the other hand--to the left--there was the exclusive emphasis on the humanity of Christ. The Son was subordinated to the Father to such an extent that He was virtually pulled down to the level of created beings, the difference being largely one of degree with the various heretic schools. The divinity of the Son disappears in His human nature, and the doctrine of the incarnation is practically abandoned... This line is initially represented by the Ebionites, then by the Adoptionists and the Arians, and finally by the Nestorians... The dogmatic line of the Church is that of the middle road between extremes" (pp. 26, 27).

The record of how the Church maintained and defended this fine line of revealed truth makes an edifying study. The book is not light reading by any means, but is a fine example of how a profound subject may be dealt with in a lucid and readable fashion. Among the many blessings received from its perusal, this reviewer was caused to marvel again at the way God has used His faithful servants to preserve His truth from the most subtle and insidious attacks.

The author of this helpful volume, Bishop Bjarne Skard (pronounced Scar), is bishop of the Tunsbert (Norway) diocese of the Lutheran Church. He has for years been a member of the board of examiners of the theological department of the University of Oslo, and is recognized as the foremost patristic scholar in Norway.

In a day when many of the old truths are being subjected to an intellectual "re-examination" it is refreshing to find a scholar of unquestioned ability and great learning who de-

clares: "No new basis is needed in the matter of who Jesus Christ is. The Church has its common confession on that issue. The task is today--particularly for the sake of the Church at large--that of trying to make this confession vital both to the individual and to the churches, in as great a realization as possible." (p. 177).

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THE GOSPEL MIRACLES. By Ronald S. Wallace. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1960. 161 pp., \$3.50.

Another book on miracles? These studies in Matthew, Mark and Luke are not just one more work on a subject represented by multitudes of titles. Originally sermons preached by Dr. Ronald S. Wallace at the Church of Scotland Lothian Avenue Church in Edinburgh, this new book is not an ordinary treatment of the Gospel miracles.

Each study is refreshingly free from homiletical mechanics that often detract from the message of the minister. No alliterative or acrostic supports are used to outline each chapter. Simple sentences point out the essential teachings of the individual miracles. For instance, in the chapter "The Healing of Simon's Mother-in-Law" the topics discussed are given as "Christ in a commonplace setting, Christ and the commonplace fever, Christ and the commonplace task." Or, look at the chapter "The Epileptic Boy": The four points are "Public failure in the name of Christ, the promise of His return, the Lord in the midst, practical advice."

Wallace's character analysis of Peter at the time of the miracle of the miraculous catch of fish (Luke 5:1-11). both before and after the miracle, exemplifies the keen insight the author of the book has of the persons in the Gospel accounts. Wallace's analysis is not superficial

but is developed in such a way that everyone who reads the book can see how his qualities match those who in the Gospels benefited from Christ's miracles.

Theological difficulties, textual problems and apologetics are deftly incorporated into Wallace's studies without resorting to technical terminology that too often makes the modernistic-liberal commentary a dry accumulation of scholastic argument. Wallace discusses the matter of demon possession (see the chapter "The Gadarene Demoniac") with an intelligent comprehension of the subject. He certifies the validity of Christ's reference to demons as being quite proper by clear expository explanation without using awkward outline of proof texts. Wallace also chides those who are ashamed to believe in devils, as Jesus did, because in modern thinking the idea seems ridiculous.

Referring to the description of our Lord in Revelation 1:13-17, Wallace refers to a profound theological point about Christ's humanity and divinity in an effective way. He says, in the chapter "The Miraculous Catch of Fish": "The Christ before whose feet John fell was not a different being from the Jesus in the boat before whom Peter fell. There are not two Christs here to choose between, but only one Jesus Christ who is both the human being, interested in fishing and asking favours of His friends, and also the holy Lord who unites in His

person God and man, Heaven and earth, and who brings near the mystery of the Kingdom of God so that men can launch into the depths as they enter His friendship and get to know Him better."

The reader who is looking for deep, technical details on how Jesus performed His miracles, brilliant exegesis of the Greek text and dazzling scholastic arguments for this or that interpretation of doctrinal problems will be disappointed in Wallace's The Gospel Miracles. But the person who, like this reviewer, enjoys refreshing expositions of the Gospel miracles that emphasize and provide practical applications of a difficult Bible field to the contemporary scene will find these studies by this outstanding Scotch minister, Dr. Ronald S. Wallace, useful and satisfying reading. The excellent illustrations are from genuine experiences -- not from outmoded collections of 5000 homiletic jokes, quotations and stories for busy pastors.

Wallace's Bible quotations are from the Revised Standard Version, perhaps a glaring defect in some evangelical circles in the United States. But the believer reading Wallace's book for spiritual enrichment will discover that the version selected by Wallace for Bible references is not the vital issue.

BENJAMIN A. HAMILTON
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GENERAL REVIEW

Events Viewed in the Light of God's Word

HERMAN A. HOYT

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Over a period of several years a significant series of articles has been appearing in The Saturday Evening Post entitled "Adventures of the Mind." In the issue of August 26th, 1961, appears the article by Dr. Huston Smith under the caption, "The Revolution in Western Thought." A subtitle reads, "Our generation is playing a crucial part in a radical revolution of thought, the development of the Post-Modern Mind and a new view of reality."

The opening paragraph immediately captures the attention of any thinking Christian. "Quietly, irrevocably, something enormous has happened to Western man. His outlook on life and the world has changed so radically that in the perspective of history the twentieth century is likely to rank - with the fourth century, which witnessed the triumph of Christianity, and the seventeenth, which signaled the dawn of modern science - as one of the very few that have instigated genuinely new epochs in human thought."

The author insists that "Ultimately the assumptions which underlie our outlooks on life refract the world in ways that condition our art and our institutions: the kind of homes we live in, our sense of right and wrong, our criteria of success, what we conceive our duty to be, what we think it means to be a man, how we worship God or whether, indeed, we have a God to worship."

He then charts the shift in the thought of the Western world over a period of several thousand years. Western man has been borne along through three great configurations of basic assumptions in thought, and is now on the threshold of a fourth. According to this author, "The first constituted the Graece-Roman, or Classical, outlook, which flourished up to the fourth century A.D. With the triumph of Christianity in the Roman Empire" a second cycle was ushered in "which proceeded to dominate Europe until the seventeenth century." The third cycle was "The rise of modern science." This "inaugurated a third important way of looking at things, a way that has come to be capsuled in the phrase 'the modern mind'." But now a fourth cycle is being ushered in, and is replacing the modern mind with "the Post-Modern Mind."

To bring the Post-Modern Mind into focus, the author centers attention upon the Christian and modern cycles first. He apparently deems the Classical period unnecessary to complete the background for the discussion of the Post-Modern Mind. "From the fourth-century triumph of Christianity in the Roman Empire through the Middle Ages and the Reformation, the Western mind was above all else theistic." This is his conclusion: "We can summarize the chief assumptions underlying the Christian outlook by saying they hold that reality focuses in a person, that the mechanics of the physical world exceed our comprehension, and that the way of salvation lies not in conquering nature but in following the commandments which God has revealed to us."

The transition from the Christian to the Modern Mind was heralded by the questioning of the second of the three Christian assumptions. During the sixteenth and seventeenth centuries men be-

gan to eye with skepticism the assumption that "the dynamics of nature exceed man's comprehension... For the first time in nearly 2000 years Western man began to look intently at his environment instead of beyond it." A direct result of this was modern science. "The universe was a coherent, law-abiding system. It was intelligible." Again quoting the author, "the modern outlook can be summarized by identifying its three controlling presuppositions. First, that reality may be personal is less certain and less important than that it is ordered. Second, man's reason is capable of discerning this order as it manifests itself in the laws of nature. Third, the path to human fulfillment consists primarily in discovering these laws, utilizing them where this is possible and complying with them where it is not."

At this point the author of this article makes a sad admission, one which the rank and file, even among scientists and philosophers, are not willing or able to make, because they are still under the spell of the Modern Mind. He says, "The reason for suspecting that this modern outlook has had its day and is yielding to a third great mutation in Western thought is that reflective men are no longer confident of any of these three postulates. The first two are the ones that concern us here. Frontier thinkers are no longer sure that reality is ordered and orderly. If it is, they are not sure that man's mind is capable of grasping its order. Combining the two doubts, we can define the Post-Modern Mind as one which, having lost the conviction that reality is personal, has come to question whether it is ordered in a way that man's reason can lay bare."

The author continues, "If modern physics showed us a world at odds with our senses, post-modern physics is showing us one which is at odds with our imagination... That the table which appears motionless is in fact incredibly 'alive' with electrons circling their nuclei a million billion times per second; that the chair which feels so secure beneath us is actually a near vacuum - such facts, while certainly very strange, posed no permanent problem for man's sense of order. To accommodate them, all that was necessary was to replace the earlier picture of a gross and ponderous world with a subtle world in which all was sprightly dance and airy whirl."

But the problems posed by the new physics of the Post-Modern Mind makes no provision for refinements of scale. "Instead they appear to point to a radical disjunction between the way things behave and every possible way in which we might try to visualize them. How, for example, are we to picture an electron traveling two or more different routes through space concurrently or passing from orbit to orbit without traversing the space that is between them at all? What kind of model can we construct of a space that is finite yet unbounded, or of light which is both wave and particle?" It is such enigmas, says the author, that led physicist P.W. Bridgman of Harvard to suggest, "the structure of nature may eventually be such that our processes of thought do not correspond to it sufficiently to permit us to think about it at all... The world fades out and eludes us... We are confronted with something truly ineffable. We have reached the limit of the vision of the great pioneers of science, the vision, namely, that we live in a sympathetic world in that it is comprehensible by our minds."

Though the reviewer of this article is strongly tempted to go on with the review, it seems best to make some observations that are pertinent to the subject at hand. The world into which Christianity came was one which "did not like to retain God in their knowledge" (Rom. 1:28), and therefore the highest reach of the pagan philosophers did not envision true reality. Light came with Christ and the spread of Christianity through the Roman Empire. If this light had not been mixed with the dark-

ness of pagan thought, the Scriptures would have gone far to hasten the era of science apart from the modern mind. The modern mind was merely the recrudescence of pagan thought determined to understand the universe apart from God. Now the Post-Modern Mind appears on the scene to undo itself. The human mind seems to have reached its extremity. The apostle Paul evaluated the trend in his day, and with prophetic foresight saw ours and characterized it thus: "Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7).

If the human mind and reason has come to its end, there is still hope for those who are willing to accept the Scriptures for what they say. On the very point at hand the writer of Hebrews declared that "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). At the point where human reason fails in its effort to unlock the hidden secrets of reality, faith can aid the understanding.

But this means that faith must come to that one who is the secret, the secret of the entire universe, the Lord Jesus Christ. This means a coming to "the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden" (Col. 2:2-3 ASV). "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist... that in all things he might have the preeminence" (Col. 1:16-18).

The conclusion is obvious. Since Jesus Christ is the secret that unlocks the mysteries of the universe, the minds of men must ultimately come to Him. In His absence there is only one way to reach Him, and that is through the infinite and infallible record of Himself, the eternal Word of God. It provides the framework for an ever expanding superstructure of knowledge that may rise unerringly. Within the sphere of an infinite and eternal God creation came into being, continues to exist, and moves toward its ultimate goal. Anything that purports to be true knowledge about this creation must conform to the Word of God; otherwise it is relative, fragmentary, and transitory.

JESUS MAY COME TODAY

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The present world unrest, with its mounting tensions, its political turmoil, and its wars and rumors of war, has undoubtedly caused a new appreciation by true believers of the certainty of their blessed hope. As the darkness of the age increases, the expectation of the daystar will become even more precious unto all those who "love His appearing" (2 Tim. 4:8 ASV). This is the star of hope to saints weary of this world and desirous of that life which is "very far better" (Phil. 1:23). In our moments of reflection upon this blessed hope our hearts sometimes beat with the anticipation of that day, and something of the sweetness of that expectation fills our hearts as it must have filled the heart of the saintly Bernard of Clairvaux.

Jesus, the very thought of thee,
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

The expectation of the soon coming of our blessed Lord is one of our most satisfying experiences -- the silver lining of the turbulent clouds of our contemporary life, the spiritual goal in a world which has lost all sense of direction, a blessed hope when all hope seems to have vanished from the rosy optimism of yesteryear.

The Historical Antecedents of the Doctrine of Imminency

Historical studies of doctrine are of some value in the establishment of perspective in theological matters--to discover the doctrinal questions which center about any scriptural teaching; to discover the solutions proposed by godly men of the past centuries; to eliminate unfruitful and irrelevant doctrinal views which have been previously held; to discover the basic doctrinal positions which have established themselves in the minds of men concerning any subject. However, historical studies have definite limitations in the establishment of the validity of a doctrinal interpretation. In the early decades of the Christian church the apostles were present to guide the church into authoritative statements of truth either orally or through written epistles. In the decades and centuries after the passing of the apostles there was no authoritative voice other than the Scriptures to determine the accuracy of theological positions. Hence interpretations of the early and later Church fathers which are clearly contrary to the apostolic teachings must be rejected as erroneous teachings, or regarded as a failure to understand the apostolic teaching in all of its details. In the light of these valid principles the history of the doctrine of the rapture may be traced through the centuries of the Christian church.

The Patristic Confusion: The early Church fathers apparently had rather clear convictions concerning the relationship of the coming of Christ to the establishment of the Millennial kingdom. "The most striking point in the eschatology of the Ante-Nicene age is the prominent Chiliasm...that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years.... It was indeed not the doctrine of the church embodied in any creed or form of devotion, but a widely

This paper was delivered at the annual meeting of the General Association of Regular Baptist Churches meeting in June, 1960, at Long Beach, California.

current opinion of distinguished teachers."¹ However, some of the early church fathers expected the appearance of the Antichrist and the period of tribulation to precede the actual advent of Christ to establish the Kingdom. Posttribulationists have seized upon these facts as one of their chief arguments in repudiation of a pretribulational rapture. However, before this could be admitted as valid evidence of the time of the rapture, it must be shown that these early Church fathers held the true apostolic teaching, and that they were not mistaken in their interpretation of the events of the end-time.

This apparent expectation of the early Church fathers must be balanced by a general expectation that the coming of Christ would be sudden, unexpected, and unpredictable. This poses an eschatological tension in the early Church which was not resolved because of their preoccupation with other doctrinal questions. The actual refinement of the details of eschatology has not been attempted until the past century. This tension in the early Church between the expectation of the Antichrist and the expectation of Christ was caused by emphases which were clearly a departure from the Scriptures.

(1) The interpretation of the prophetic Scriptures was coloured by the existing conditions of the early centuries. The early Church fathers were involved in bitter experiences of persecution and tribulation during the first three centuries of church history, and there seems to have been a tendency to equate their present state with that period which the Scriptures associated with the Antichrist. Irenaeus attempted to correct this tendency to apply future prophecies to present experience. He asserts that the end is not immediately at hand; warns the Church against false teachers who were propagating views about the identity of Antichrist; states that the division of the Roman empire into ten parts must occur before the Antichrist can arise.² It seems to be a valid observation that even the outstanding teachers misunderstood to some extent the nature of the prophesied period, and consequently tended to associate the Church with this period when the Antichrist was present.

(2) The interpretation of the prophetic Scriptures was coloured by a failure to observe the dispensational distinction between the Old Covenant and the New Covenant. Much of the language of the fathers of the first three centuries reflects Jewish ideas as seen in the common use of such terms as altar, priest, oblations, sacrifices, and offerings. This is evident to such a high degree that the scholarly Neander wrote that we have "the whole system of the Jewish priesthood transferred to the Christian church."³ Hebert, an Anglican scholar, found that by the end of the second century the "importing of Jewish terms and ideas had increased fearlessly and freely."⁴ The American historian McGiffert believed that this drift had gone so far that there was in embryonic form "the historic Catholic system complete in all its main features."⁵ This transference of Old Covenant ideas into the Christian Church had also its effect upon eschatology. The dispensational distinction between Israel and the Church began to disappear, and consequently, those Old Testament discourses concerning the Antichrist and the tribulation became more and more a part of the patristic expectation. It may also be historically demonstrated that the expectation of the future coming of Christ faded until at the time of Augustine the coming of Christ as a future event was practically lost. Therefore, the doctrine of an imminent pretribulational rapture as a systematized doctrine could not develop in such a theological atmosphere.

The Amillennial Flood: The movement of the Church beyond the beginning of the fourth century was increasingly into the area of doctrinal confusion and error. Even though some notable ecumenical councils were held in the fourth and fifth centuries, and some famous doctrinal formulas were established, these facts only are the evidences of increasing doctrinal controversy. It is, therefore, not to be expected that any clarification concerning the rapture will be found in this area of Church

history. Indeed, the doctrinal trends of the first three centuries crystallized into amillennialism under the influence of Origen and Augustine. Posttribulationism is the natural progeny of this system of thought although it has often found its way into the premillennial camp as well. Origen turned the stream of doctrinal development into the maze of the allegorical method of interpretation, and Augustine developed the full system of Amillennialism by the interpretation of the prophecies of the second advent, resurrection, millennium, and tribulation as present experiences of this age rather than as future events.

The Middle ages was a period of gross darkness for all doctrines, and in general throughout this time the Christians were content with the triumph of the Church in the present order and with the hope of the individual after death. Thus, the Augustinian system prevailed in these centuries. Some small sects continued an emphasis upon the expectation of Christ's return and the establishment of Christ's kingdom, but these groups were too small and persecuted to accomplish any systematic formulation of the rapture truth. In general the Reformers continued the Amillennial theology of the Roman church as their basic foundation. These Reformers did, however, look for the return of Christ. This emphasis upon an expectation of a future coming of Christ was a significant step in the return of the Church toward the true apostolic teaching. One additional development which prepared the way for the refinement of eschatological doctrine was the emergence of a pronounced premillennial doctrine among groups who were not influenced by Roman Catholic theology, e.g. in England, William Tyndale, Nicholas Ridley, Hugh Latimer; in France, the Huguenots; in Switzerland, the Anabaptists; in Bohemia and Moravia, the Brethren.

The general trends of the Reformation period continued into the following centuries with an increasing emphasis upon a future return of Christ. Although Amillennialism and Postmillennialism were still in the flood stage, there was a noticeable growth of premillennial support. Premillennialists have been generally found as a minority group in all denominational affiliations, and have numbered among its supporters such influential men as Bengel, Olshausen, Gill, Alford, Lange, Steir, Fausset, Elliott, and the Mathers. The recapture of the doctrine of the future return of Christ together with the restoration of the premillennial philosophy of history provided the basic foundation upon which a systematic and careful study of eschatology could be erected. Therefore, for the first time since the days of the apostles the Christian Church possessed the requisite conditions and knowledge to develop a consistent doctrine of eschatology.

The Modern Recovery: At the turn of the nineteenth century a strong reaction to Postmillennialism resulted in a renewed emphasis upon the personal coming of Christ and the consequent establishment of the Kingdom. Out of this revival of interest in prophetic truth there came into special prominence two differing approaches to the subject of Christ's return. Both of these approaches move within the realm of Premillennialism. The doctrine of Futurism was essentially a return of the method of prophetic exegesis found in the early Church fathers, essential to which is the teaching that the Antichrist will be a satanically inspired world ruler at the end of the age, the return of Christ is not until the end of the tribulation period at which time He will establish the Messianic kingdom. This doctrine of Futurism ends up in a posttribulational concept of the coming of Christ.

A second outgrowth of the prophetic awakening of the nineteenth century was Dispensationalism which asserts that Christ will come prior to the tribulation for the Church, and after the tribulation to establish His Messianic kingdom. Although this principle has been labelled by its opponents as "the height of speculative nonsense",⁶ the system is not new since Dispensationalism is actually the

recovery of the teaching from which the early Church departed in the early centuries. Dispensationalism asserts that a sharp distinction must be always maintained between the Old Covenant and the New Covenant, and that the Jewish concepts and ideas of the Old Testament have no relevance in determining the nature of the Church's ministry and polity. Israel as a nation has been set aside by God until the completion of the redemptive purpose in the Church at which time the Church will be raptured and God will deal with Israel in a final seven year period. If the early Church fathers had drawn the proper implications from their expectation of the sudden and unpredictable coming of Christ, they would have developed a proper dispensational pretribulational pattern. However, the pressure of Jewish ideas and customs moved them away from this possibility unto that which resulted in the covenant theology-amillennial pattern. The dispensational principle provides the proper key for the recovery of the apostolic teaching concerning the events of the future.

The Doctrinal Foundation of the Concept of Imminency

One of the chief reasons for the disagreement as to the time of the rapture is to be found in the failure to agree upon the significance of Israel and the Church. Those who sharply distinguish Israel and the Church are usually both pretribulational and premillennial. Whereas those who consider Israel and the Church as more or less the same entity may be premillennial in eschatology, they are normally posttribulational in ecclesiology. In the definition of the distinctions between Israel and the Church there is a necessity to develop an adequate concept of distinction. Some have been so impressed by the elements of continuity that they have overlooked the fact that the Scriptures do indicate that Israel and the Church must be understood as distinct phases of God's purpose.

The Chronological Evidence: (Dan. 9:24-27). The 70 weeks of Daniel's prophecy are determined upon the people of Daniel and upon the holy city of Daniel's people. The first 69 weeks or 483 years of this period were to be concluded at the coming of the Messiah, and after the 69 weeks Messiah was to be cut off. A distinct gap is to be found between the conclusion of the 69th week and the beginning of the 70th week during which two events were to take place, the crucifixion of the Christ and the destruction of Jerusalem. The intervening period is not defined as to length, but is to be characterized by war and desolation as it pertained to the Jewish people and city. The abomination of desolation associated with the 70th week is by Christ connected with the days immediately prior to His advent to the earth. The Church is the mystery related to the intervening period between the end of the 69th week and the beginning of the 70th week, and is not to be associated with the activities of the 70th week when God intervenes to conclude the specific promises given and determined to Israel alone.

The Hermeneutical Evidence: The literal meaning of the Bible is the first and controlling interpretation, and any double-sense interpretation must be regarded as suspect unless clear scriptural evidence exists to support the double sense. The term Israel must not be transferred into the term Church without clear scriptural justification. However, there is no evidence to indicate that the name Israel ever means other than a physical descendant of Abraham. Even the amillennial contention that the "Israel of God" in Galatians 6:15 refers to the Church is not contextually justified since Paul points out that the new creation in the Church involves both the circumcision and the uncircumcision. Thus, the "Israel of God" refers to Israelites like Paul who had become members of the Church in this age.

The Grammatical Evidence: (Rom. 11:25-26, Matt. 23:39, Luke 21:24, Acts 3:19-21). Each of these verses grammatically necessitate a period of time during which the divine purpose relative to

Israel is suspended, and predict a future time in which the purpose in relation to Israel will be resumed. The hardness which has befallen Israel will remain only until the fulness of the Gentile Church be brought in. The house of Israel is to be left desolate only until the day of spiritual vision for Israel when they greet their Messiah as the One who comes in the name of the Lord. The nation shall be captive and the city under the domination of the Gentiles only up to the end of the times of the Gentiles. The Messiah must remain in heaven only until the time appointed of God for the fulfilment of the promises given to Israel.

The Mystery Evidence: (Eph. 3:5-10, Rom. 11:25-26). The mention of the new revelation given to the apostles and the prophets is recorded by Paul in Ephesians 3:5-10. The significance of this new revelation has been variously explained. The Amillennialist understands that the lack of Old Testament knowledge concerning the Church is only in terms of degree rather than in terms of absoluteness. Therefore, according to amillennial theology the Church is only a clearer concept of the same divine purpose embraced in the Old Testament under the name Israel. However, Paul does not give support to this concept of progressive revelation for the linguistic and grammatical sense demand a revelation "at this present time" of that which was not revealed in the former generations. The Old Testament has no teaching concerning the equality of Jew and Gentile in one body since Israel's promises were always in terms of national pre-eminence (Isa. 2:1-4, 61:5-6). The mystery which Paul announced to the Romans does not relate to the dispersion and hardening of Israel since this had been clearly foreseen in the Old Testament, but it does relate to the newly revealed information that the predicted future of Israel must await the completion of the pleroma of the Gentiles which constitute the Church.

The Scriptural Foundation of the Doctrine of Imminency

Any scriptural doctrine must be understood in the perspective of its context both immediate and extended. The revelation of truth cannot be given completely at one time since finite man must comprehend "line upon line, and precept upon precept." In order to observe the full scope of any doctrine it is necessary to trace the development of revelation from its beginnings unto its full-orbed picture. The doctrine of the second coming of Jesus Christ is one subject which has a long progression of development in the Scriptures. From the faint outline of the ultimate victory of the seed of the woman in Genesis 3:15 to the minute detail of the Revelation of John is a progression similar to that of bringing a picture into focus.

The Old Testament Perspective: From the general viewpoint of the Old Testament the two advents of Christ were telescoped into one coming. Even the prophets themselves did not fully understand the far reaching implications of the words which they had written. Many Old Testament prophets puzzled in their minds concerning the significance of that which the Spirit has witnessed to them when He spake concerning the sufferings of Christ and the glory which should follow (1 Pet. 1:11). The conundrum was the unravelling of the suffering and reigning themes which they believed were to occur in relation to the Messianic advent. This Messianic advent was expected to be the great watershed which divided the former times of Jewish history from the latter times of Jewish prophecy. The long awaited day of the Lord which the prophets announced as imminent was regarded as the time of the Messianic intervention into the sequence of human history for the destruction of Israel's enemies and the fulfilment of Israel's promises. Even the famous prophecy of the 70 weeks of Daniel has a demonstratable gap between the 69th and 70th week only from the clear perspective of the New Testament revelation.

The Early Messianic Instruction: The early ministry of Christ was carried on in the midst of Israelites whose conceptual background was essentially that of the Old Testament although the reigning theme of the Messianic ministry had clearly overshadowed the suffering aspect in the popular opinion. Even John the Baptist announced that the Messiah of whom he was the forerunner was one who would baptize in the Holy Spirit and in fire. When the unquenchable fire of judgment did not immediately fall, the forerunner began to ask "Art thou He that cometh, or look we for another?" After Christ had gained a following of disciples, He began to clarify their understanding concerning the unresolved problem. In this instruction the Messianic advent appears for the first time as a double advent separated by a period of indeterminate length.

The parables of Matthew 13 were designed to clarify the disciples' minds concerning the ancient Jewish conundrum. Here was the unrevealed secret to gain an entrance to the door of understanding which had so long remained closed. The period of time was to be devoted to sowing the seed in the field of the world amid Satanic opposition and treachery. The unquenchable fire is now to be associated with "the consummation of the age" when the great harvest will take place, and the wheat and the tares be divided. "The consummation of the age" is to be understood as that brief and climactic period of time which is equivalent to the 70th week of Daniel's prophecy and the Old Testament "Day of the Lord." Now to discerning eyes an intervening period of time could be seen between "the year of Jehovah's favour" and "the day of vengeance of our God" (Isa. 61:2).

The stewardship parables of the gospels are built around the key ideas of a departing master, a long absence, responsible servants, and a period of judgment and reward in association with the Master's return. Much of the parabolic structure is built upon Jewish concepts associated with the Day of the Lord when Jehovah would intervene to reward the faithful and to punish the wicked. However, the concept of the departure and the return of the Master is related to the new revelation made by Christ. Since the absence of the Master is not defined as to length, the day of divine intervention into human affairs is an event which is to be regarded as always imminent.

The Later Messianic Instruction: The shadow of the cross introduced a new urgency in the ministry of Christ in the instruction of His disciples. Some of His most notable discourses were given in the last days of His earthly life prior to the cross. These discourses were particularly important since they clarified many areas of the apostolic thinking concerning the events and ministry beyond the cross. The Olivet discourse indicated future world history from the perspective of the actual events and their significance. The Upper Room discourse revealed the privileges and the possessions of the believer from the perspective of Church ministry. In each of these major areas of instruction Christ clearly defined the relation of the apostles and disciples to the second advent of Christ and the consummating judgments upon the world.

In Luke 21:36 the Saviour promised to His followers an escape from that awful period when the powers of the heavens shall be shaken (21:26). The consequence of the escape is further defined as the privilege of standing before the Son of man. Some theologians interpret this promise as being only that of an escape from the harmful effects of this period by virtue of divine preservation. However, this is clearly impossible in the light of Luke's remarkable historical parallel in Luke 21:20-24. In terminology as well as in principle the destruction of Jerusalem was a vivid precursor of the more extensive and universal destruction which is to be associated with the consummation of the age and with the fulfilment of the times of the Gentiles. The remarkable feature of the judgment upon Jerusalem was that an opportunity would be given to the believers to escape out of the locality of the

vengeance and wrath of God. The Christian believers were to minister patiently and faithfully in the assurance that God would provide for their deliverance from this imminent wrath. Historically this was fulfilled when the Christians fled across the Jordan to the little city of Pella when the first signs of Roman encirclement appeared. In the extended eschatological picture which Luke records in 21:25-36 the same sequence is evident. All believers are called upon to live under conditions of imminency, maintaining spiritual expectancy and scriptural separation. The Day of the Lord will come suddenly and unexpectedly upon those unregenerate who dwell upon the face of the earth, and will enclose them in a snare from which there is no escape. However, the true disciples are promised a deliverance out of the locality of this universal vengeance in order that they may stand before the Son of man to receive His reward for faithful service.

In the Upper Room Christ began to speak to His own beloved disciples concerning His approaching departure from them. In response to Peter's question as to Christ's immediate destination the reply was given, "Whither I go, thou canst not follow me now, but later on you will follow me" (John 12:36 Berkeley). The reason for the absence and the delay in the disciples' departure is explained in John 14:1-3. The period of Christ's absence was to be a time of preparation for the coming of the disciples. In the Father's house He would prepare many abiding places where there would be room enough for all. The time of preparation is to be concluded by a single coming again on the part of Christ for the purpose of taking the disciples to the place prepared in heaven. This idea of going to the Father's house in heaven was quite foreign to the thinking of the disciples. Their conscious hope was that Christ would immediately establish His kingdom on earth, and that they would remain in the earthly sphere to reign with Him. The thought of going to heaven first was a new revelation. The destination and purpose of this coming are entirely distinct from that of the coming to the earth after the period of tribulation. The coming of Christ is only to welcome the disciples and to lead them back to the prepared places. This coming is in reality the taking of the disciples out of the world to escape from the judgments associated with the Day of the Lord, and in order to stand before the Son of man in the place which He has prepared for them.

The Epistolary Clarification: In the shadow of the cross the disciples understood from the lips of the Master Himself that the second advent would have two aspects--one a special coming designed to bring the disciples out of the sphere of world history into the heavenly abiding places; the other a well-known coming into the sphere of world history in wrath and vengeance upon the ungodly. In this special coming was the blessed hope of the disciples which was to cheer their hearts in their times of trial. "Let not your heart be troubled... I go to prepare a place for you. And if I go and prepare a place for you, I will come again and will receive you unto myself, that where I am there ye may be also" (John 14:1-3). This promise of deliverance from the vengeance associated with the Day of the Lord at the consummation of the age became the hope and the expectation of the Christian Church in the apostolic era. The Church's expectation of the blessed hope was built upon the foundation of the words of Christ Himself, and the Holy Spirit merely directed the apostles into a more detailed understanding of the nature of this hope.

Especially in the Thessalonian epistles Paul has the subject of the coming of Christ upon his mind, and throughout the epistles this theme breaks through into the consciousness of Paul even while he discourses upon themes not directly related to the coming. Careful examination will reveal that Paul's concept of the coming is exactly that which Christ made known to His disciples in the shadow of the cross.

1 Thessalonians 1:10--The true believers were looking forward with patience and confidence for the great event when Jesus shall appear unto His own people. This attitude toward His coming is continuous since they know not the exact hour or time of His appearance. This imminent return of Christ is precisely that coming again promised by Jesus to His disciples in the Upper Room, and conversely, the wrath is that day of vengeance spoken of by Christ in the Olivet discourse from which the disciples were to escape.

1 Thessalonians 5:1-11--Paul discusses at some length the theme of the Day of the Lord, that climactic period of vengeance associated with the consummation of the age. Since Paul in 2 Thessalonians 2:3 associates this Day of the Lord with the revelation of the man of Sin, the Day of the Lord must be equivalent to the 70th week of Daniel's prophecy. This period of vengeance will come suddenly without any expectancy as a thief in the night when the unregenerate are priding themselves upon their peace and safety. However, the true believers are not to be overtaken by this imminent period of wrath for they will be experiencing another imminent event, the rapture. Paul argues in verses 9-11 that the imminent expectation of the believers is not wrath but deliverance. This deliverance is to be effected through translation since verse 10 is almost an exact resume of the details of the rapture in the preceding chapter. The correspondence continues since both in 1 Thessalonians 4:18 and 5:11 Paul refers to the expected comfort which may be received by the believers from the doctrine of the rapture.

2 Thessalonians 2:8-17--In 1 Thessalonians 5 Paul contrasted the believers with the unbelievers, and here also an extensive contrast is developed. However, there is a progression here beyond the former teaching. 1 Thessalonians 5 indicates the spiritual lethargy and indifference of the unregenerate as the condition in which the Day of the Lord will suddenly overtake them. 2 Thessalonians 2:8-12 indicates the subsequent experiences of the unregenerate within the period of the Day of the Lord. 1 Thessalonians 5 indicated also the regenerate nature of believers who were of the light and of the day so that the Day of the Lord would not overtake them as a thief. 2 Thessalonians 2:13-17 indicates the nature of the experience to be expected by those who have escaped this day of wrath. The believers will be obtaining the glory of our Lord Jesus Christ while the unbelievers are being deceived by the Antichrist.

Revelation 3:10--The believers at Philadelphia had most certainly been informed concerning the period of trial which was to be universal in geographical extent, future in chronological time, and penal in judicial consequences. This hour of trial is not to be an experience for the true believer. To be kept from evil by non-participation is one thing, but to be kept from a period of time necessitates an actual removal from the scene of history. The immediate connection of the promise of deliverance with the announcement of a coming related to the rewarding of the saints has real contributory significance in the establishment of the imminent pretribulational rapture. Therefore, the promise to the church at Philadelphia continues the same emphasis which has already been traced from the words of Christ in the shadow of the cross to the doctrinal expositions of Paul to the Thessalonians, and now to these concluding words of the Spirit spoken to the churches.

Jesus may come today. This is our blessed hope, a hope which is never more precious than it is now in the miasmic fog of our contemporary world where all seems to be lost and nothing gained. However, Christians need to be reminded that the experience of the blessing of this hope is in direct proportion to the degree of our conscious meditation upon its possibility. Tragically many Christians are living in tomorrow and not in today. Jesus may come today. Tomorrow may never arrive. Our

dedication of life tomorrow can be of no value if Christ should come today. Our determination to witness to the lost tomorrow will be too late if Christ should come today. Our purpose to seek restoration with our brother tomorrow will be only an unfulfilled plan if Christ should come today. God's business is always done today. Every day has its quota of commitments which cannot be postponed until tomorrow. "As fellow workers we appeal to you not to accept the grace of God without using it...for He says...now is a specially acceptable time; now is the day of salvation" (2 Cor. 6:1-2).

Jesus may come today, but He may not come until tomorrow. The Christian has no reason to lay down his tools until He comes. "Occupy till I come" the departing master exhorted his servants, and it would be a tragic dereliction of duty to be found idle when He comes. "Hold fast till I come" says the Lord of the churches. How tragic then it would be to have lost that deposit of truth which has been committed unto us. The Christian must learn to live today as if it were the last, and to plan for tomorrow as if it were certain to occur. Our blessed hope is not an eschatological escape mechanism to avoid the realities of today. It is a powerful stimulant to motivate us to do our utmost while yet it is today. Wherefore, beloved brethren, let us continue to live in expectation of "that blessed hope, even the glorious appearance of our great God and Saviour Christ Jesus" (Tit. 2:12).

DOCUMENTATION

1. Philip Schaff, History of the Christian Church, II, 614.
2. Irenaeus, Against Heresies, 5, 26, 1.
3. Augustus Neander, Church History, I, 408.
4. Charles Hebert, The Lord's Supper, I, 33.
5. A. C. McGiffert, A History of Christian Thought, I, 147.
6. Attributed to B. F. Newton who sharply contended with Darby over the rapture question.

SATAN'S COUNTERFEIT

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Whenever one speaks of Satan these days, it seems increasingly necessary to preface his remarks with some word about the reality of the existence of Satan. Some Christians apparently feel that Satan merely exists in the minds of men and that our thought about his existence is the only real existence he has. In other words, Satan, they say, has no actual, objective existence in his own right. The Scriptures teach us, however, that Satan existed long before man was even created (Ezek. 28:13-15). Further, every reference by Christ to the Evil One is a proof of his real existence (cf. Matt. 13:39; 25:41; Lk. 10:18; Jn. 12:31; 16:11). Modern theology explains such references as accommodation by the Lord of His language to the customary Jewish belief, but it should be realized that such accommodation in this area in reality invalidates His entire message.

In addition, Christians sometimes forget that Satan can transform himself in a variety of ways. On the one hand he presents himself as an angel of light and his ministers are ministers of righteousness, not unrighteousness (2 Cor. 11:14-15). On the other hand, the Scriptures picture him, at least in one place, as a dragon with horns and a tail (Rev. 12:3). This is a representation of his fierce nature and of the death struggle in which he is engaged with God's people.

But whatever be the particular representation Satan makes of himself, he has a single purpose in his program. His purpose, aim, and goal is simply to counterfeit the will of God. This has been, presently is, and always will be his purpose as long as he has freedom.

Counterfeiting, too, has a single purpose. It is simply to create something as similar to the original as possible and to do it by means of some short cut. A counterfeit is similar but cheap. A counterfeit United States dollar bill, for instance, does not have a picture of Abraham Lincoln on it. This would be a sure sign that it was counterfeit. It will have Washington's picture and it will be as near to a genuine bill in as many details as possible except that there will be some short cut—either a poor engraving or cheaper paper or ink. But the point is that when you make a counterfeit you make it like the original, not unlike it.

This is the most important fact to understand about Satan's purpose in this world. If he is the master counterfeiter, then he is trying to do something that is similar to the will of God, not dissimilar. This is particularly important for Christians to grasp. Satan is intelligent enough to know that if he put something in the Christian's path, perhaps some temptation, which is obviously not the will of God, the Christian will be alert to it and resist it. But if he can offer something good which, though good in itself, is not the best, then he will more than likely have gained the advantage.

In Satan's first act of sin he boldly announced this counterfeit policy. It was expressed in five statements beginning with "I will," the last of which summarized his policy in these words: "I will be like the most High" (Isa. 14:14). The important thing to notice is, of course, that Satan did not propose a plan which was to be unlike God but which was to be like Him. He intended to oppose God by counterfeit. From the very beginning this was his openly declared purpose.

Satan's first attempt to pass a counterfeit plan to man was made in the Garden of Eden. His lure was this: "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1).

The emphasis was on the word every. We know this from the reply which first came to Eve's mind; namely, "We may eat of the fruit of the trees of the garden." Satan's bait was to try to get Eve to think of the fact that God should give them everything. There should be no restrictions in the perfect plan of a good God. Eve's reply showed that she felt that for all practical purposes God had given them everything--"We may eat of the fruit of the trees of the garden" "Of course, God has given us everything." Only then did it occur to her that there was one restriction; so she added, almost as an afterthought, "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:3). The important point is not to question whether or not this was an addition to God's Word. This writer doubts that it was. God had very likely said this to Adam and Eve during one of their evening walks in the garden. Too, it is difficult to view "neither shall ye touch it" as an addition to God's Word because Eve must have been reporting the truth since before the fall she could not have told a lie. The important point to notice in this conversation is simply that Satan had succeeded in centering Eve's thoughts on the single restriction. This was the beginning of the end.

Actually the restriction which forbade Adam and Eve's eating of the fruit of the one tree of the knowledge of good and evil was both a major and minor one. It was a major thing simply because it was the test of their obedience or disobedience to the will of God. In contrast of our situation today in which we can sin hundreds of different ways, Adam and Eve could only sin in one way--by eating of this fruit. It was a major thing then because it involved the entire matter of their obedience to the will of God. But in another way it must have been a very minor thing. In the everyday course of their lives this single restriction played no important part. Out of all the trees in the garden of Eden, of all the variety and expansiveness of God's provision of them, to restrict one tree was relatively a very minor thing. It is not difficult to imagine that in the course of a day Adam and Eve may never have even passed by the tree of the knowledge of good and evil. Perhaps even in the course of weeks it did not come into their experience. In this respect it was a relatively inconsequential thing, since it was only one tree out of many. This is probably why it did not occur to Eve to mention the restriction when she first replied to the serpent. It came to her almost as an afterthought as recorded in verse 3.

What sort of a counterfeit was this? It was an attempt to counterfeit the goodness of God. If God were good, Satan was saying, He would not withhold anything from you. But since He has held back the fruit of a single tree He cannot be good. "In contrast," Satan tantalized, "my counterfeit plan allows you to do the very thing God will not permit."

Perhaps this counterfeiting approach can best be illustrated by pointing out the logic involved. This was the approach of a syllogism; that is, a major premise, a minor premise, and a conclusion. The well-worn collegiate example of a syllogism is this: major premise--all students are poor; minor premise--I am a student; conclusion--I am poor. The syllogism underlying Satan's approach to Eve was simply this: major premise--all restrictions are evil; minor premise--God's plan is restrictive; conclusion--God's plan is evil. "Hath God said, Ye shall not eat of every tree of the garden?" If God restricted even one tree then God's plan is evil because restrictions are evil.

Of course, the conclusion of any syllogism is only as accurate as its premise. Let us examine, therefore, Satan's premise. Restrictions are evil, he said. At one time or another and concerning some circumstance or another most of us have subscribed to this premise. Restrictions are evil. In

the minds of many students with whom I deal constantly there is not a shadow of a doubt as to the validity of this premise. Imagine, they say, asking grown, adult, mature young people to be inside a building at a certain time of night. Or why should there be deadlines on assignments and term papers? After all, what difference does it make if mine is just one day late? The teacher cannot possibly grade all of them at once. And then there is that monstrous thing called academic probation which restricts the extra-curricular participation of those students who may be on such probation. To the proposition that restrictions are evil students will readily assent. But are they? When young people grow into the responsibility of parenthood, they are quite glad to be assured that their own children will not be roaming the streets of a city any time of night. And even students realize in their sober moments that the restrictions concerning assignments and papers are necessary, otherwise they would never get them done. The restrictions of a schedule are necessary and good for all of us. Failing a course is worse than the restrictions of its requirements to pass. Being caught unprepared is worse than the restrictions of a schedule.

Are restrictions evil? No one would care to have all the traffic laws in our country suddenly rescinded. And surely we would not sleep comfortably tonight if we knew that all the restricting bars of the zoos of this country had been removed. Restrictions are evil, Satan said; God's plan is restrictive; thus God's plan is evil.

Satan is still promoting this same counterfeit today. Here are two illustrations in the spiritual realm. Our Lord Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). This is obviously a very restricted plan of salvation. Satan's plan allows men to come to God in any way they please. In order to pass off this counterfeit he appeals to man's pride by suggesting to him that he is capable of deciding for himself and doesn't need to be told what is right or what is wrong. Restrictions are evil; God's plan of salvation is restrictive (as it is); therefore, God's plan is to be rejected and Satan's accepted.

To the young Christian Satan comes with the same counterfeit that he used in Eden. He says, "Has God given you everything as a Christian?" The immediate response is, "Certainly, yes." And then some of the things that have been gladly given up for Christ's sake come to mind, and the mind begins to dwell on them. Soon all that is seen are the few restrictions which originally were gladly given up and quickly forgotten in view of all the riches of grace in Christ. It is an easy step from "I don't do this" to "I can't do this," and an easier one to "Why can't I do this?"

So it was with Eve. She had taken Satan's bait and begun to major on the minor restriction. She was then softened up for the next phase of his attack. It is recorded in Genesis 3:4-5: "And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." It goes without saying—or does it?—that Satan did not promise Eve that if she followed him her life would be shortened and she would become like the devil himself. He promised her long existence and that she would be like God.

To review: Satan's first step was to plant the idea in Eve's mind that restrictions are evil, and since God's plan for her and Adam was restrictive, God's plan was evil. His second step was to offer her the counterfeit plan; that is, his own substitute which promised no restrictions but rather that she could be like God and not die. The third step Eve took on her own. It was the step of

rationalizing the wrong thing she was about to do. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). She began to examine the forbidden fruit and to notice all the "good" things about it. After all, she reasoned, wasn't it good for food, and doesn't God want us to eat? And shouldn't a woman want to set before her husband good food for his nourishment? Then she reflected on its beauty, and of course the same line of argument applied in this respect too. God created a lot of beauty in this world. Why should he withhold this beautiful fruit? Finally she reasoned that since wisdom is desirable (and it is), and since the fruit would make her wise, it must be desirable to eat the fruit. Gone from her mind was the central fact that God had expressly forbidden the eating of this particular fruit. Quickly forgotten was His specific command. Gone from her thought was the promise of death for disobedience. Her mind was filled only with the rationalizations--the fruit will give me physical sustenance, it will cultivate my aesthetic tastes, and it will add to my wisdom. And having pre-justified her action she ate in flagrant disobedience to the revealed will of God.

There were two important ramifications of her action. The first is stated in verse 6: she "gave also unto her husband with her, and he did eat." It is simply this: her sin affected someone else. And, of course, Adam's sin has affected the entire race. All sin affects others in some way or another. We do not live in a vacuum, and what we do or neglect to do affects others. Failure to maintain regular prayer time, for instance, will definitely affect those lives for whom you do not pray. Failure to persevere in the study of the Word will affect the quality of your life and testimony. All that we do or fail to do affects others in some way.

The second observation concerning this act is this: once the sin was done it could never be undone. History cannot be erased. Forgiveness can be secured, and fellowship can be restored, but history cannot be changed. This is one of the most important lessons we can ever learn about sin. I suppose every teacher has seen the reality of this many times. A student writes back years later to apologize for not paying attention in the teacher's class and he sincerely asks forgiveness. Of course, the teacher forgives, and that forgiveness is fully and sincerely given. But that forgiveness does not restore the opportunity of those classes or put notes in a blank notebook or place good grades on a poor transcript. What we do today will forever be a part of today's history tomorrow. Adam's sin has changed history, but history cannot change the fact of Adam's sin. Every human being in the world today is living proof that sin affects others and that history cannot be erased.

This makes us realize more than ever the importance of being in the will of God and not accepting Satan's counterfeit. Knowing the will of God is conditioned on three things (Rom. 12:1-2). First, there must be the complete and conclusive presentation of life. This is not salvation but dedication, and it concerns the matter of whom you will serve with the years of your life. Second, there must be separation from the world. And third, there must be that transformation which the Holy Spirit wants to effect in every believer's life. Then--and only then--can one know that good, acceptable, and perfect will of God.

Satan's counterfeit will or God's genuine will? This is the choice. Sometimes, it becomes easier to determine God's will if consideration is given to the alternative, namely, Satan's will which will always come in the form of a counterfeit--something like the genuine article but involving some short cut. May God give to His people in these days keen discernment to see His will and zealous desire to do it.

THE IDENTITY OF THE TWENTY-FOUR ELDERS

A Critical Monograph on Revelation 4:4
Abridged by the Author

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"And round about the throne were four and twenty seats. And upon the seats I saw four and twenty elders sitting, clothed in white raiment. And they had on their heads crowns of gold."

The vision of the Apostle John of Revelation four and five is one of the most majestic of the entire Word of God. His description of it begins as follows. "And after this I looked, and, behold, a door was opened in heaven. . . ." A throne is then seen in the process of being set and the one sitting on it is described as one "like a jasper and a sardine stone" to look upon. The person on this throne is not named; however from the thrice repeated "holy" of verse eight, it might be concluded that this one is the triune God himself. The purpose of the throne is both that of salvation and of judgment but primarily one of judgment. In fact, in the light of verse five, it would seem that the entire purpose of chapters four and five in the outline of the book is to set up a throne of judgment from which the seven seals, the seven trumpet judgments and the seven vials of divine wrath of Revelation six to nineteen proceed. Around this central throne are twenty-four "seats" or more properly, "thrones," on which are seated "four and twenty elders" who are clothed in white raiment and crowned with crowns of gold.

Immediately then we are brought face to face with these "four and twenty elders." Who are they or what do they represent? Needless to say, a wide diversity of opinion prevails represented by almost every conceivable theological and eschatological persuasion. For example, men who hold to a partial rapture say that these elders represent the overcomers of Revelation two and three. Men who hold to the amillennialist position, represent them as the principalities and powers of Eph. 1:21, Col. 1:16, while others say that they are angels or the authorities of 1 Pet. 3:22. Some posttribulationists dismiss them as being incapable of any identification. Premillennialists almost without exception see in these heavenly elders representatives of the redeemed, resurrected and enthroned Church. Thus the problem is one of immense importance involving far more than a mere arbitrary identifying of a vague and insignificant symbol, for it involves a discussion of that peculiar relationship of the Church to that period of time known as the tribulation. Beyond this, the answer to our question involves one's view of history and the future as well as one's attitude toward the daily walk and conduct of the believer. Suffice it to say, the subject at hand is one of keen importance.

In dealing with the problem at hand, the writer has had to reject views which are held by every conceivable eschatological persuasion as well as some within the premillennial school. The writer does not mean to imply that every view rejected is wholly without support or that every problem has been solved. Rather, we have arrived at our conclusions because they seem most adequately to support the facts. The writer will not be dealing with every viewpoint held by the various authors within the confines of this paper, but will attempt to handle only the more common ones.

The problem then is: Who are the twenty-four elders of Revelation 4:4?

VARIOUS INTERPRETATIONS WITH EVALUATION

The Angelic Beings View

The view that these elders are angelic beings is stated by Reese in his volume on The Approaching Advent of Christ. He says, "They are glorious heavenly beings taking the lead in the praise and worship of God...."¹

By way of refutation of this view, it is the feeling of the author of this paper that those who would interpret in this way are guilty of twisting the facts and are attempting to evade the implications involved by taking the plain literal sense of the passage. The reason for this is that such an identification would be contrary to their preconceived system of thought. I am confident that if the plain sense of this passage or any passage were understood, such an interpretation would never have arisen. This we may say in general. To be more specific in our rebuttal, however, we want now to examine the immediate context of the passage as well as several companion passages of importance.

In the first place, we reject this view because in the verse under consideration the twenty-four elders are seen wearing crowns of gold and arrayed in white apparel, both of which are rewards for endurance according to Alford.² Later on in defense of our own position we shall treat in full the word rendered "crowns" (stephanos) in our English Bibles, but suffice it to say at this point that the Bible seems to distinguish carefully between the word stephanos which is used of a crown of reward for faithful endurance and diadema which is the crown of royalty. As much as could be determined, the Scriptures never speak of angels wearing crowns to say nothing of stephanoi or victors' wreaths gotten as a reward for faithful endurance. In what sense could angels have received such rewards for faithful endurance? It is obvious from this consideration alone that these could not be understood as angels.

Secondly, we reject this view because our verse pictures the elders as seated on "thrones" (thronoi) which speak of royal dignity and prerogative. Again, angels are never spoken of as seated on thrones elsewhere in the Scriptures according to Stanton.³ If this be true, these elders cannot be construed to be angelic beings.

Thirdly, these beings are called "elders" and nowhere else in the Bible are angelic beings ever called "elders" but there are many instances where men are so designated: Gen. 50:7; Ex. 3:16; Lev. 4:15; Num. 11:16; Deut. 5:23; Ps. 107:32; Isa. 37:2; Ezek. 8:1; Mt. 15:2; Lk. 7:3; Acts 4:5; 1 Tim. 5:17; Heb. 11:2; 1 Pet. 5:1. In the light of these references, it would seem best to reject the idea that these are angelic beings.

Fourth, in refutation of this view, note carefully that the elders are carefully distinguished from both the four living creatures and the angels in Revelation 5:11 and 7:11. Certainly this is more than a mere repetition of words. If we believe that each word of the Scriptures was carefully chosen by the Holy Spirit to convey the exact meaning intended, then surely this distinction must be maintained.

Fifth, in Rev. 5:9 the elders are seen singing a song of redemption. Such a thing is not true of angels because they could not join with the song of redemption in this personal sense. The angels

which fell have no redemption and the unfallen angels do not need any. Further, note that in the song of the elders in which they sing of their own personal redemption they say in verse ten that God has made them to be kings and priests and they have been redeemed out of every kindred and tongue and people and nation. In what sense are angels kings and priests? Angels are never spoken of as being associated in a priestly act in the Bible.⁴ In what sense are angels redeemed from every kindred and tongue and people and nation? The answer is obvious. These cannot be angelic beings but are members of a redeemed company of believers.

On the basis of these considerations therefore, we reject the interpretation which makes these elders angelic beings.

The Partial Rapture View

This view, held by many otherwise good scholars of the Word of God is perhaps best stated by Seiss in his volume on the book of Revelation.

They are "Elders," not only with reference to their official places; for that term is expressive of time, rather than office. The elder is the older man; and in the original order of human society, he was the ruling man because he was the older man. These enthroned ones are elders, not because they are officers, but they are officers because they are elders. They are the older ones of the children of the resurrection. They are the first-born from the dead--the first glorified of all the company of the redeemed--the seniors of the celestial assembly; not indeed with respect to the number of their years on earth, but with respect to the time of their admission into heaven. They have had their resurrection and their translation, in advance of the judgment tribulations, and are crowned and officiating as kings and priests in glory, whilst others, less faithful, are still slumbering in their graves or suffering on the earth. They do not represent, by any means, the whole body of the redeemed, as some have supposed, but exactly what their name imports--the seniors of them--the first-born of the household--the oldest of the family--and hence the honored officials.⁵

According to this view not all believers will be taken at the translation of the Church but only those who are watching for that event who have reached some degree of spiritual attainment that makes them worthy to be included.⁶

Again we are forced to reject this interpretation as false. Our arguments opposing this view, however, are not drawn so much from the context itself as from the broad doctrines of the faith with which it is in conflict.

First of all, the basic argument of this viewpoint as it relates to this particular context is the word "elder" which these men understand to mean "seniors" or "elders" in the sense of advanced spiritual position and condition. We hasten to admit that such an interpretation or translation of the word presbuteros is allowable. The word is used adjectivally to denote seniority several places in the Word of God. However whereas it is true that the word presbuteros may have this meaning, we must not ignore the fact that the word is used more often in the Old and New Testaments in a technical sense. The word "elder" is used over two hundred times in our English Bibles and is to be understood most often, at least in the New Testament, in a technical sense. Pentecost says in this regard,

"In the New Testament the basic concept of elder is that of a representative of the people, one who rules or judges on behalf of God over the people..."⁷ Hence, to make this word mean "senior" and completely ignore its technical sense and usage in the New Testament is to read a preconceived theological prejudice into a passage rather than formulate one's theological ideas from the text itself.

Secondly, if Seiss and his colleagues are right in saying that there is to be a succession in the order in which the saints are to be gathered into glory--some escaping tribulation, some being taken out of it, some being brought in at a later time--we would expect that the symbolical number twenty-four would be increased as each new group was added to the body already in heaven. Yet in examining the usage of this term, "twenty-four elders," we discover an interesting thing. As late as Rev. 19:4 which chronologically must be placed at the close of the tribulation period the elders are still just twenty-four in number. The number is complete throughout the tribulation period (4:4, 10; 5:8, 14; 11:16; 19:4), suggesting that there is not a succession in the order in which the saints are gathered into glory but that they are raptured all at the same time and their number is complete before a single seal of the little book of chapter five is broken.

Thirdly, we believe the partial rapture theory is in conflict with the broad doctrine of salvation itself. "This is more than a mere argument about prophecy," says Walvoord. Salvation is by grace apart from works or human merit and this concept must be taken over into the doctrine of the rapture and resurrection. The partial rapturists transfer both translation and resurrection from a work of grace to a reward for faithfulness. The entire partial rapture theory is based on a works principle which is in opposition to the Scriptural teaching of grace. To accept such a works principle is to undermine the whole concept of justification by faith through grace, the sealing of the Spirit unto the day of redemption (Eph. 4:30).⁸ The partial rapturist thus minimizes the perfect standing of the child of God and presents himself before God the Father in his own experimental righteousness. The position of the sinner who comes to Christ is thus made something less than perfect in Christ. Surely this kind of works principle is completely antagonistic to the Biblical concept of grace.

Fourthly, to accept the partial rapture view, says Walvoord, is to ignore certain texts which plainly teach the translation of all true believers.⁹ First Corinthians 15:51 is a good example of this where Paul writes, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed." Since not all living saints are to be included in the rapture of the Church according to the partial rapturists, then logically not all of the dead in Christ are to be resurrected inasmuch as many of them must have died "spiritually immature." Yet Paul says, "...we shall all be changed..." Again, in 1 Thess. 4:16 the identity of those raised and translated is said to be those who "believe that Jesus died and rose again" (v. 14). Hence, on the basis of these clear texts and many others like them, it is impossible to admit to a partial rapture.

To summarize, may it be said that we have not attempted to be exhaustive in our treatment of this system. This subject is a monograph in itself. However, we believe that on the basis of the propositions presented, this viewpoint is false and without Biblical support.

The Old Testament and New Testament Saints View

Ironside summarizes this view:

The elders in heaven represent the whole heavenly priesthood--that is, all the redeemed who have died in the past, or who will be living at the Lord's return....The

church of the present age and Old Testament saints alike are included. All are priests. All worship. There were twelve patriarchs in Israel, and twelve apostles introducing the new dispensation. The two together would give the complete four and twenty.¹⁰

This viewpoint links Israel and the Church together into one group with no apparent distinctions at the time of the rapture. Whereas this view is based on many other texts than the one under consideration, the principle argument in relation to our text is the symbolism of the number twenty-four. E. Schuyler English, who holds to this view, says that the number twenty-four is twice twelve, the Biblical number of administration, and may signify here the saints of both the Old Testament and the New Testament. Such correspondence between the redeemed people of God is seen again in the description of the New Jerusalem. On its twelve foundation stones of the wall of the city are written the names of the twelve apostles.¹¹ Thus in a word this view sees in the twenty-four elders the redeemed of all ages including Old Testament saints as well as believers belonging to the New Testament body of the Church. This view is widely held among many fundamental scholars including many staunch pretribulationists.

Before presenting our arguments which we believe refute this view, perhaps one further word needs to be said. Men who hold this view also, by the very nature of their position, believe that the rapture of the Church has taken place possibly at the beginning of chapter four or somewhere between chapters three and four of Revelation. The elders are viewed as already resurrected, translated and enthroned. In our treatment of this view we shall assume therefore that such an event has taken place and we will attempt to meet these men on their own ground.

First of all then, assuming that the rapture has taken place as these men uniformly hold, these elders cannot represent both Old and New Testament saints because on the basis of I Thess. 4:16 the rapture includes only those who are "in Christ." We believe that the phrase "in Christ" is a technical term of the New Testament that refers to that living indissoluble union with Christ which became possible only from the day of Pentecost onward. From that day onward, it has been the ministry of the Spirit of God to baptize men into the body of Christ so that they are spoken of as being "in Christ." Such was never true of Old Testament saints. Stanton in his analysis of this problem writes:

...Israel, though redeemed is never said to be "in Christ," nor is her eschatology identical with that of the Christian. Such distinctions are glossed over by those who identify rapture with revelation for their view requires that Israel and the Church be raised at the same time.¹²

Hence, if the words "in Christ" are a precise definition of New Testament saints apart from Old Testament believers, then on the basis of this text alone they have no part in the rapture and the elders of Rev. 4:4 cannot include these Old Testament believers.

Secondly, these twenty-four seated elders cannot include Old Testament saints because the Church and its relationship to resurrection and translation is spoken of as a "mystery" and is nowhere taught in the Old Testament Scriptures (I Cor. 15:51-54).

The word for "mystery" is mysterion. In our modern usage of that term, we relate it to that which is mysterious or unknown but the Scriptures use it in a far different sense. Pentecost again gives us some valuable help on the twenty-seven New Testament usages of this word when he writes:

"In the twenty-seven New Testament usages of the word mystery (excluding I Corinthians 2:1, where the marginal reading is preferred), it will be observed that the body of truth referred to as a mystery is particular truth related to this present age."¹³

This statement of Pentecost is particularly helpful in the light of the occurrence of the word in I Cor. 15:51. Paul is saying then that the method of receiving men into His presence apart from death is a mystery and was hitherto unrevealed in the Old Testament. The mystery is that living saints are to be raptured. This is nowhere taught in the Old Testament. If it is true that this promise of translation was not given to Old Testament believers, it is reasonable to conclude that they have no part in the rapture of the Church and Paul must have only New Testament believers in mind here. If then we assume that the rapture has taken place at Rev. 4:1 and the seated twenty-four elders are the persons raptured, it follows from the above argument that the elders cannot include saints of the Old Testament dispensation.

Thirdly, we reject the view which sees these twenty-four elders as representatives of both Old and New Testament saints because there are certain texts which clearly place the resurrection of Old Testament saints at the end of the tribulation period rather than at its beginning. We cannot enter into an exegesis of each of these passages within the confines of this paper. However, Dan. 12:1, 2, 11, 12, 13; Isa. 26:19; 25:8 clearly place the resurrection of Israel at the close of the tribulation period.

On the basis of these arguments we reject the view which sees in these twenty-four elders representatives of both Old and New Testament believers. We realize that in so doing we will need to part company with a great host of excellent students of the Word of God who favor this view. However, we believe that one's theological persuasions ought to be based on that which is most consistent with the facts. Since we have found these problems which do not harmonize with this view, we have chosen to reject it and shall seek for a more consistent interpretation.

The Representatives of the New Testament Church View

This is the viewpoint held by the writer of this paper and is one that is shared by some of the ablest commentators of the Word of God. In the following paragraphs, we shall attempt to give support to this viewpoint.

First of all, we believe that these elders are representatives of the New Testament Church because the term that is used here to designate them is presbuteros and such a term is particularly fitting to the Church.

The word "elder" is a common word in our English Bibles and is found over two hundred times in various forms. In tracing the etymology of this word, it is interesting to note that apparently the word first was used of aged men and later acquired a technical sense of an office. This is readily understandable. In early times books were scarce and the aged men were the depositories of truth. The older men by reason of their experience as well exercised supreme authority. Great reverence was paid to them and because of their matured wisdom, knowledge, experience and as a reward for their godly lives, the aged men from time immemorial were chosen to fill the official positions of the community. The name "elder" thus came to designate the office itself.

During the New Testament era the early church borrowed this term and its technical sense of an office and infused it with new meaning. Its original meaning of one who is an elderly person or one who is the older of two individuals is never lost, however, and it is used in this way a few times in the New Testament. In the New Testament, however, the basic concept of the word "elder" is that of a representative of the people, one who rules or judges on behalf of God over the people. Normally in the New Testament, the word presbuteros carries with it the idea of an office in the church. As such the "elders" in the New Testament church functioned as pastors (Eph. 4:11), bishops and overseers (Acts 20:28), leaders and rulers (Heb. 13:7; 1 Thess. 5:12) of the flock. They were the regular teachers and it was their duty to expound the Scriptures and to administer the ordinances.¹⁴ Hence, the word presbuteros in its New Testament usage came to designate in particular the highest elected officials in the Church who functioned as overseers in spiritual matters primarily. As such they functioned as representatives of the people.

Inasmuch as elders were the highest elected officials of the New Testament Church and inasmuch as elders were representatives of Christian believers, therefore we conclude that such a designation for the twenty-four elders is particularly befitting such a body as the Church. We are not saying, of course, that this argument in itself is conclusive and that it isolates our view from all the others presented, but we are saying that the term presbuteros better fits the Church than it fits angels, created heavenly beings or some other such beings.

A second argument in favor of our view which sees these elders as representatives of the New Testament Church is their mysterious absence prior to Rev. 4:4. As English points out, Isaiah in his vision of chapter one did not see the twenty-four elders. Ezekiel in his vision of chapter one did not see the twenty-four elders, yet such details as the four living creatures are mentioned. Prior to Rev. 4:1 John exiled on Patmos saw a vision but the twenty-four elders are conspicuous by their absence. Why? Because they were not yet in heaven. These who occupy the twenty-four thrones are a new body and not hitherto present until the rapture of the Church and Rev. 4:4.¹⁵

Thirdly, in favor of this view is the position of the elders. The picture may be described as follows. In the middle, conspicuous and majestic beyond description, is the central throne. In a wide circle around the central throne are twenty-four thrones distinct and glorious but smaller and lower than the central throne. The translators of the Authorized Version rendered this word (thronoi) "seats" but this seems to be a particular kind of seat. These are regal thrones, seats of majesty, dominion and judgment. Back in verse two we saw the erection of this central throne. The imperfect tense of the verb (ekeito) is used here indicating that the throne is in the process of being erected. For this reason this cannot be the eternal throne of God but seems to be a special throne of judgment from which the judgments of the tribulation proceed.

Note further that the same word for "throne" is used of both the central as well as the lower twenty-four. This suggests that there is co-enthronement here with those seated on the lower thrones. To the Church and to the Church alone has been promised this position of co-enthronement. In support of this statement is Rev. 3:21, "To Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." By reason of the context the one to whom this promise is given must be a member of the church. Note further a clear passage in 1 Cor. 6:2, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"

As far as can be determined, this promise is never given to the angels. However, the Church will some day be given authority of judging angels according to I Cor. 6:3. Furthermore, it is rather doubtful whether even the Old Testament saints as a body will be privileged to sit on thrones in God's kingdom, because Israel will be subjected to the authority of the throne, not associated with it.¹⁶ We conclude therefore that the ones seated on these thrones must be members of the redeemed and raptured Church.

Fourthly, we believe that these elders are representatives of the Church because they are seen wearing victors' wreaths of gold or rewards achieved through faithful service. The translators of our English versions rendered the word stephanos by the word "crowns." Our English word "crown," however, translates two Greek words. The one is stephanos. The other is diadema. A stephanos was a wreath made of laurel, oak leaves, ivy, parsley, myrtle, olive, violets or roses. This was the crown that was given to the victor in the Greek athletic games. The runner who first crossed the goal or hurled the discus the farthest or who pinned his opponent to the mat was awarded this wreath of victory. It was given to the servant of the State who was deserving of honor. It was worn at marriage feasts. Thus a stephanos was a symbol of victory, of deserved honor and of festal gladness. The basic meaning of this word then seems to mean a victor's wreath or a crown which had been won in conflict.

The other word translated "crown" in our English versions is the word diadema. It occurs but three times in the New Testament and all three times in the book of Revelation. This is the word from which we get our word "diadem." Its root is the verb diadeo meaning "to bind around." It referred to a blue band of ribbon marked with white which the Persian kings used to bind on a turban or tiara. It was a kingly ornament for the head and was a symbol of royalty. Hence stephanos is a victor's crown and diadema is a royal crown.

In the New Testament this distinction seems to be carefully maintained. The rewards of believers are always spoken of as stephanos and the crown of royalty is always diadema. That this distinction is carefully maintained at least in the New Testament is pointed out by Trench.

We must not confound these words because our English "crown" stands for them both. I greatly doubt whether anywhere in classical literature...(stephanos) is used for the kingly or imperial crown...In the New Testament it is plain that the...(stephanos) whereof St. Paul speaks is always the conqueror's and not the king's (I Cor. 9:24-26; II Tim. 2:5)...The only occasion on which...(stephanos) might seem to be used of a kingly crown is Matthew 27:20; Cf. Mark 15:17; John 19:2.

Even Robertson and Vincent in their word studies, though doubting whether this careful distinction continued into later Greek, admit that the Apostle John uses the word diadema consistently of kingly crowns and maintains such distinctions. Arndt and Gingrich whose work is the latest in the field of Greek and English lexicons give support to the idea that such a distinction was made between these two words. Stephanos is the victor's crown and diadema is the royal crown.

In the light of these facts, observe that the elders of Rev. 4:4 are wearing stephanos not diadema. They are wearing victor's crowns which had been won in conflict. Only the redeemed are promised such crowns (II Tim. 4:8; Ja. 1:12).

We conclude therefore that the crowns of these elders and the use of the word stephanos best fits the New Testament Church. Nowhere are angels pictured as wearing crowns. In fact there

would be no reason for their wearing crowns of this sort, since as much as we are able to tell, the angels have no opportunity to earn rewards for spiritual conflicts. It is doubtful as well whether such awards will be made to Old Testament saints inasmuch as the tenor of the Old Testament in relation to the subject of rewards is earthly. The hope of Israel was always one which was directly related to the earth and hence this symbol best fits the New Testament Church.

Fifthly, we understand these elders to be redeemed men because of the white raiment they are said to wear. The expression is periblebemenous en himatiois leukois and seems to be everywhere typical of the righteousness of the saints (Isa. 61:10).

The identical expression en himatiois leukois occurs in Rev. 3:4, 5, where this promise is given to the church at Sardis.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; (en himatiois leukois) and I will not blot out his name out of the book of life but I will confess his name before my Father and before the angels.

By reason of the context the ones to whom this promise is given are members of the Church, and hence the white raiment of the twenty-four elders is further proof of their identity as representatives of a redeemed company of believers. They certainly cannot be angelic beings or this verse would have no meaning, for the ones wearing the white raiment are clearly distinguished from the angels.

We are not saying that this argument completely isolates our viewpoint, because it is clear from the Old Testament passage in Isaiah that this same figure is applied to redeemed Israel. A similar expression is used for the tribulation saints in Rev. 7:9, 13, 14. However, if we will remember that God has but one means of saving men we will not be too surprised to see this figure of imputed righteousness remain the same throughout the Bible. This argument does however clearly refute all viewpoints which see these elders as anything but redeemed men.

Therefore, on the basis of these arguments let it be demonstrated that these elders represent the Church as suggested by the song they sing and the important claims that are therein made. Such a song could not be sung by some unknown celestial being but by only those who have experienced for themselves the cleansing power of the blood. That which they sing about can only be true of the Church.

Conclusion

In the foregoing pages we have attempted to show at great length that these twenty-four seated and enthroned elders represent the New Testament Church. These arguments have not been without point however, and now one thing needs to be said to conclude our discussion.

First of all, note that these twenty-four elders who represent the Church are seen by the Apostle John in heaven, not on the earth, sitting on thrones, wearing crowns on their heads, and clothed in white raiment, all of which is proof that they have been resurrected, translated and rewarded. It is

completely incongruous to conceive of a disembodied spirit crowned and rewarded apart from the resurrection and the rapture. We conclude therefore that the rapture has already taken place.

Secondly, note that in chapter five these elders watch with great interest as the Lamb of God takes the sealed book of divine judgment from the hand of the One who sits on the central throne. To close the chapter John sees them singing a song of their own redemption and adoring the Lamb as the One who alone has the right to hold the book.

Thirdly, note that all of these events take place before a single seal of the book of judgment is broken, before a single trumpet of judgment is sounded and before a single bowl of divine wrath is poured out on the earth. Hence chronologically chapters four and five of Revelation take place before any of the terrible judgments described in chapters six to nineteen are poured out on the earth. Logically this is imperative. Chapters four and five constitute an introductory vision to the events which are about to happen. Chapter four concerns the setting up of a special throne of judgment for the tribulation and chapter five describes the little book and its seven seals. The breaking of the first seal ushers in the first judgment. Logically then the events of these two chapters must precede the great tribulation and its scenes of judgment because it is from the things here pictured that these judgments proceed.

Now, regardless of what you do with chapters six through nineteen, these arguments prove a pretribulational rapture. As McClain has so ably put it,

Now regardless of the chronological interpretation you may make of the judgments of Revelation 6 to 19; whether you adopt some recapitulation or overlapping scheme; shuffle the seals and trumpets and vials as you will; you cannot push chapters 4 and 5 into the picture which follows in chapters 6 to 19. There is no judgment until the first seal is broken; the first seal is not broken until the Lamb receives the Sealed Book; the Lamb does not take the Book until the 24 are in heaven, sitting on thrones and with crowns on their heads. If the scene in heaven described in chapters 4 and 5 does not precede the judgments of 6 to 19, then no man can make any sense whatever out of the order of things in the last book of the Bible. And we may as well complain with Martin Luther, "Even if it were a blessed thing to believe what is in it, no man knows what that is."¹⁸

And so we have in this beautiful symbol a clear reference to the Church which has been raptured prior to the tribulation. Whereas we are certain that this treatise will not convince everyone of the truths which we have presented, may this paper serve as a source of blessing to those who love this truth. "Even so, come Lord Jesus."

DOCUMENTATION

1. Alexander Reese, in The Approaching Advent of Christ, quoted by J. Dwight Pentecost in Things to Come (Findlay, Ohio: Dunham Pub. Co., 1958), p. 253.
2. Henry Alford, The Greek Testament (London: Longmans, Green, and Co., 1894), IV, p. 596.
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THE EVANGELICAL LOOKS AT PASTORAL COUNSELING

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There is little doubt that the area of the pastor's work which has received the most emphasis during recent years has been the subject of pastoral counseling. This has been largely caused by the impact of Sigmund Freud who about fifty years ago introduced psychoanalysis with the claim that it would cure all the ills of society. The psychoanalyst and his couch became standard procedure for dealing with neurotic disorders. It is logical that many of the counseling techniques which had gained such wide acceptance would have an influence on pastoral counseling.

Most pastors have recognized the need for gaining deeper insight into the complex problems which they face. Even though at that time I had very little background in psychology, very early in my ministry problems arose which emphasized the fact that the outward symptoms of difficulty did not necessarily indicate the deeper cause. A concerned husband brought to me his wife who had been severely disturbed over the fact that she had said something over six years prior to that time that had hurt the feelings of her pastor. I realized that this was not sufficient cause to produce this degree of anxiety for I had known many others who had hurt their pastor and seemed to be able to sleep without any difficulty! Since I felt my inadequacy in probing into the causes, my urgent plea was that she be taken to a psychiatrist immediately. The husband replied that he would rather bury her than see her face the possibility of confinement to a mental hospital. Ironically, her funeral was just one week from that day after she had taken her own life. After this tragedy, I asked the question that the pastor often asks, "How could I have prevented it?" This and many other experiences emphasized the need for a deeper insight into the workings of the mind.

My exposure to psychoanalysis came very unexpectedly. While in the graduate speech department at the University of Southern California I enrolled in a course in the Psychology of Speech. In the treatment of the stutterer it was found that the problem was not that he couldn't make the sounds but that the mind would not allow him to make them. The conclusion was that something had occurred in the past of which the person was unaware which caused his mind to refuse to allow him to make the sound at that particular time. Thus it became the task of the speech therapist to probe beneath the surface in an attempt to discover the problem. This expresses the major premise of psychotherapy. All our actions are caused by previous learning whether it be known or unknown. Psychoanalysis attempts to find the cause of abnormal behavior and seeks to produce normality.

Perhaps at this point, it would be well for us to clarify the terms "psychotherapist," "psychologist" and "psychiatrist." The psychotherapist is one who, having adopted many of the Freudian concepts, believes that the elimination of unconscious motivations is the key to the development of a well-rounded personality. To accomplish this goal, he declares that one must be psychoanalyzed in a series of sessions at which time one is encouraged to reveal everything about himself. The expectation is that by thus unburdening the soul one can be released from the problem of engaging in certain practices and experiencing feelings which cannot be explained. Sometimes this treatment requires a thousand hours or more and can only be administered by one who himself has been psychoanalyzed.

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The psychologist is one who has been trained in some phase of psychology. There are many branches of the field, such as school counseling, industrial counseling and marriage counseling. He may or may not have adopted the principles of psychotherapy.

The psychiatrist is a medical doctor who has majored in the study of the mind.

The question which faces us is, what should be the attitude of the evangelical toward the use of the principles of psychoanalysis in pastoral counseling?

The Shortcomings of Psychoanalysis

First, we should recognize the shortcomings. Perhaps the most disturbing element in psychoanalysis is that the supernatural is ruled out and thus everything must be given a natural explanation. This provides unbelief with an excellent opportunity to undermine faith in the deity of Christ and the new birth, as well as other basic truths.

The noted psychologist Anton Boisen in his book, The Exploration of the Inner World declared that, "It is impossible to deny that Jesus did have an exalted idea of himself. It is impossible also to deny that he had other characteristics which are regarded as evidences of abnormality."¹

He further blasphemed the Lord by stating that, "I am convinced that we will never be able to understand Him except as we recognize and accept it as a fact that He did have the set of ideas which we have found to be characteristic of our acutely disturbed patients."²

In explaining the new birth experience he suggested that, "according to our findings the significant thing about Fox and Bunyan and Paul and Jesus was not the presence or absence of pathological phenomena; these where they occurred would have been merely incidental to the severe struggle through which they passed. The significant thing is that out of that struggle they emerged triumphant. Their personalities became unified around that which they conceived to be their ultimate purpose in life. There was, particularly in Jesus, poise and serenity and beauty of character."³

He added also that "even the hospital patient who thinks of himself as Christ may not be wholly mistaken. The difficulty in most of these cases is not the falsity of the central idea but rather the failure to achieve any degree of harmony and perspective."⁴

Paul Johnson, Professor of Psychology of Religion at Boston University, declared that "psychological rebirth is a major reorganization of interest and purpose."⁵ Many psychologists dismiss as absurd the possibility of God producing the new birth by His Spirit. They believe that the phenomena which are attributed to divine regeneration can be produced through a variety of experiences, all with an explanation on the natural plane. The adoption of these principles by most psychoanalysts makes this a difficult hurdle to overcome in making the teachings of psychoanalysis palatable to the evangelical.

Then also the goal of psychotherapy is to produce socially acceptable behavior. The precepts of the Word of God are ruled out as absolute standards of behavior. If the moral standards of society deteriorate, the acceptable practices will become more and more lenient. Thus psychotherapy can provide no deterrent for the corruption that is endangering our social structure.

Another shortcoming of psychoanalysis is the false impression which many receive in regard to the assurance of success.

H. J. Eysenck, a professor of psychology at the University of London, stated that a study had been made of 500 severe neurotics who were sent to their family doctors and treated with the usual pills and advice. It was found that after two years more than two out of three recovered. He then inquired, "How does psychoanalysis come out in such comparison? There are many published figures concerning the successes and failures of psychoanalytic treatment. When these are sorted out and analyzed in detail, they reveal one startling fact: after years of treatment, about two out of three patients get better! In other words, there is no proof here at all of any efficacy of the Freudian treatment; just as high a proportion of patients recover under psychoanalysis as would have gotten better without it. Indeed, when we go back to hospital records of 100 years ago, we discover an interesting fact: even then the proportion of cures and improvements was about two out of three!

"Patients in the majority of cases get better regardless of what is done to them; but this is then interpreted by the patient and his analyst as evidence that he has gotten better because of the treatment. It does not bother him that other people use other methods with apparently equal effect: hypnosis, the pulling out of teeth to remove foci of infection, the laying on of hands, electric shocks, cold baths, dummy pills, suggestion or confession and prayer."⁶ In spite of these findings, the impression has become widespread that the analyst has all the answers and the only reason for not going to him is the expense involved.

A further problem arises because many patients derive the impression that since their early environment was like it was, there is nothing that can be done about it. A man who went to a psychoanalyst about a marital problem was told that his wife had a brother complex. She had idolized her brother and was trying to make her husband fit into his pattern. Instead of remedying the situation the husband felt the problem was hopeless and secured a divorce. When a person is told that his problem is an over-solicitous mother or an overbearing father the tendency is to feel that nothing can be done to change his behavior because his environment has made him what he is.

The Contributions of Psychoanalysis

But in spite of the shortcomings the evangelical should recognize the contributions of psychoanalysis to the field of pastoral counseling.

The psychoanalyst places great stress on the fact that most conflicts are learned during the first five years of our lives. This ought to reinforce the conviction that the early years are all important in the development of the attitudes of children. It should cause us to increase our efforts not only to provide a proper environment for the education of the child, but also to instruct the parents in child training. You will note that I did not say we should always follow the advice of child psychologists in rearing children, because that would be very difficult. Someone has outlined fifty years of advice from the child psychologists in disciplining the child as follows:

1910	Spank him.
1920	Deprive him.
1930	Ignore him.
1940	Reason with him.
1950	Love him.
1960	Spank him lovingly.

Psychoanalysis helps the evangelical by stressing the importance of the personal contact if our ministry is to be effective. Henry Guntrip, writing in Pastoral Psychology magazine, stated:

"It is possible to 'get by' in preaching. It is quite impossible to 'get by' when you are face to face with an individual human being in real difficulties. Either you can help or you cannot. If you do not know anything effective to say or do, then you will do more harm than good by attempting any sort of encouraging bluff. It is better to be sympathetically frank and say 'I do not know how to help or advise you, but you need help and we must find someone else who can meet your need.' It was said of a once noted preacher that if any individual sought a private interview to lay some problem before him, his invariable reply was: 'I'll preach about that next Sunday. But neither can one 'get by' by using preaching as an illegitimate escape from the responsibility of a personal ministry.

"The most searching test for the minister will be found on the pastoral and personal side of his work. This test can only be escaped by being the kind of man whom it is so obviously useless to approach with personal problems that no one ever thinks of coming to him. Perhaps the most spurious form of ministry is that in which the glitter of public success masks an inability to make helpful and healing contact with individuals. The immortal moments in the story of the Gospel are not the public utterances of Jesus, but His intimate personal conversations with such as Nicodemus, the woman at the well in Samaria, the man whose name was Legion, and Mary Magdalene."⁷

Then also psychoanalysis can teach us the art of listening. This is difficult for most ministers who have been taught that the key to solving any problem is to turn to the right passage of Scripture. We would not in any way minimize the effectiveness of the Word of God, but psychoanalysis has helped us to realize that emotional problems can be extremely complex and sometimes the counselor must listen for a considerable length of time before he realizes the basic problem that must be solved. The counselor must always try to understand what the person means, which may have little relation to what he says. He must not deal with symptoms, but search for the basic cause.

Most psychoanalysts will not accept the alcoholic or homosexual as patients, because they will only discuss symptoms, that is, problems that arise as a result of indulgence, rather than their reason for engaging in the practice. For example, the alcoholic will deal with his family problems, or his difficulty in holding a job, rather than the cause for drinking. If the counselor is to be effective he must learn to look beneath what is said to what is meant. We trust that none of us will take this advice quite as seriously as one psychoanalyst, however. One said to the other, "Good Morning." The other nodded his acknowledgment and then turned to a companion and asked, "I wonder what he meant by that."

Another contribution of psychotherapy to counseling is in determining who should be treated. Generally the psychotic is recognized to be in need of psychiatric help while the neurotic can usually be helped by non-medical counseling. Someone has given an oversimplified explanation of the difference between the two as follows: The psychotic believes that two plus two is five and is certain of it. The neurotic believes that two plus two is four but is worried about it.

Especially should the counselor be careful not to try to deal with those who have serious suicidal and homicidal tendencies. In my early ministry a man came to me saying that he suspected his wife of unfaithfulness and that it was taking place during the daytime. Instead of going to work, he would take his shotgun, go into the woods behind his home and wait for the sultor. Because of my inexperience, I was very slow in recognizing his need for medical care. I hate to think what might have happened to some innocent salesman who might have unsuspectingly visited the home.

The Advantage of the Christian Approach

Not only should we recognize the shortcomings and the contributions of psychotherapy but the evangelical should recognize the advantages of the evangelical approach. Psychoanalysis fails to recognize the true nature of man. Man was created by God with a place in his life that only God can fill. Because of the fall man now possesses a sinful nature which is the basic cause of all of his miseries. Man, being a moral creature, is constantly plagued with guilt feelings caused by his failure to do what he knows he ought to do. The privilege of the evangelical counselor is to show how anyone can be released from guilt through the work of Christ at the cross.

Adolph Koberle, in an article in Pastoral Psychology entitled, "The Problem of Guilt," stated:

"In the center of all Christian preaching and teaching is the message of the forgiveness of sins. This message has its real foundation in the conviction that the eternal God has in Jesus Christ presented Himself to us plainly in the form of an historical Saviour. He has given Himself and sacrificed Himself in this world of sin and death. The sign of the Cross is the great pledge that God is for us, that He is not against us, no matter how much we may separate ourselves from Him through loss of love or flight and rebellion against God. Out of this certainty the Christian church exercises absolution, the assurance of forgiveness, in confession. It defines pastoral care as the administration of pardon and consolation to the individual.

"There are psychotherapists within and outside the sphere of the Christian faith who declare with profound reverence that it is precisely at this point, where the authority of absolution is concerned, that the Christian pastor has a function to perform that goes far beyond what is pertinent or possible to psychotherapy. Whatever importance and value may be assigned and ascribed to psychotherapy, at this point it would defer to a treatment which acknowledges divine authority and power."⁸

However, we have all been forced to recognize that it is often difficult to bring a person to full release from guilt, sometimes for unknown reasons. I remember one man particularly, a member of my church, who never seemed to be able to gain assurance of the forgiveness of sin. I tried to help him many times and he would talk to every Bible teacher and evangelist that came to the church, seeking for some answer to his problem. I am convinced that the answer was psychological.

Mr. Koberle explained this when he stated:

"Anyone who is doing pastoral work knows of plenty of instances in which we have offered the assurance of forgiveness in Christ's name to troubled, guilt-ridden people, either in personal address or in the sacramental action of confession and communion,

and yet nothing has happened. We have not only done it once but repeatedly and yet the 'patient,' man or woman, comes back unchanged with the same trouble and the same despair. We have talked and consoled and assured them that the old things are past, that all their guilt has been forgiven and forgotten by God; but all our help has no effect. When the session is over the old questions and the old doubt come up again; There is no forgiveness for me.

"In such cases we are helpless and at a loss what to do next. Here is where psychotherapy can help. It tells us, and this we must regard very seriously, that there are also morbid forms of the experience of guilt; guilt feelings can be an obsessional neurosis, a mania for self punishment. A person may have been under excessive moral pressure in his childhood. The father-authority has weighed down upon the young life like a giant figure. This excessive load of regimentation has put too great a strain on the mind. Such a person's reaction to any thing that has power and authority can only be that of fear and trembling. In such a case the result will in all probability be the typical 'examination-anxiety,' and then the person's conception of God is also sucked into the neurosis. Obviously where such associations are at work in the background, the direct application of pastoral assurance will remain completely ineffectual. The person is so spellbound by his morbid associations that he is utterly incapable of allowing himself to be relieved of his burden. Such inhibitions and blockages need first the application of dissolving, reductive, mentally restorative, therapeutic aid before the Biblical message of forgiveness can be heard and believed. The abnormal forms of guilt feeling must be eliminated before the genuine experience of guilt can be recognized and removed."⁹

Not only are we able to offer release from guilt, but the Holy Spirit is able to give strength to overcome the difficulty in daily experience. This is a distinct advantage over the approach of psychotherapy which must depend entirely upon the strength of the individual which is often found to be woefully lacking.

We would all agree that the approach of psychoanalysis has many shortcomings. I hope that you agree, however, that there are some benefits that we can learn from it. Whatever attitude we take toward it we should recognize that we have the answers to the needs of the heart that no other approach has to offer. It is too often the sad truth that the evangelical in the past has so detached himself from the needs of the people that few would seek his advice. It is my conviction that we must dedicate ourselves to the task of so understanding the basic needs of our people and demonstrate such a willingness to help, that they will come to us for the help that is often so desperately needed.

John Sutherland Bonnell describes our task well when he maintains;

"The pastor-counselor will remember that above all else he is a Christian minister. His chief reliance, therefore, is not on the principles of psychology and psychiatry but on the spiritual power released through faith in God. His ministry to individuals will, therefore, go beyond that of professional therapists who limit themselves to the sciences of the mind. What the pastor-counselor offers is not merely another form of psychotherapy directed to the regulation of feelings and emotions. It is a therapy to the spirit, and because of the interrelationship which exists among these three, it exerts a powerful influence also upon mind and body.

"The task of one engaged in spiritual counseling is not merely the psychoanalytic goal of restoring someone to his optimum and to his normal function in society. The pastor-counselor not only seeks to break the habit patterns which enslave the consultant and make his life a misery but, what is more important, endeavors to reconcile him, spirit, mind, and body, to God."¹⁰

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3. Ibid., pp. 36-37.
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6. H. J. Eysenck, "What's the Truth about Psychoanalysis?," Reader's Digest, LXXVI (January, 1960), pp. 39-41.
7. Henry Guntrip, "Psychotherapy and Religion: The Constructive use of Inner Conflict," Pastoral Psychology, VIII (May, 1957), pp. 31-32.
8. Adolph Koberle, "The Problem of Guilt," Pastoral Psychology, VIII, (December, 1957), pp. 34-35.
9. Ibid., p. 39.
10. John Sutherland Bonnell, Psychology for Pastor and People (New York: Harper and Brothers, 1960), pp. 189-90.

BOOK REVIEWS

THE GENESIS FLOOD. By John C. Whitcomb, Jr. and Henry M. Morris. Philadelphia: Presbyterian & Reformed, 1961, XXV, 518 pp. \$8.95.

This is an important book. Primarily it is a study of the Flood and its Biblical and geological implications. The first four chapters are largely theological and the last three chapters (almost two thirds of the book) largely geological. Of the authors Dr. Whitcomb's competence in theology of the Old Testament is well known and Dr. Morris' scientific training and accomplishments are of high standard. The view point of the book is definite. It is an apologetic for a worldwide flood in Noah's day and an argument that this flood accomplished much of the work of geology. The book agrees therefore with much of the work of G. M. Price, Byron C. Nelson, and others.

The reviewer is in full agreement with the first part of the book--the exegetical. A universal flood seems to be demanded by the Bible--at least a flood that affected all areas where men lived which means practically everywhere. It is perhaps not theoretically impossible that an occasional animal on an occasional raft or mountain peak outlived the storm. But the text ably proves that the Flood was universal in the ordinary sense.

A few comments on the first part are in place. The use of *tehom* in Gen. 7:11 to refer to "underground reservoirs" (p. 9) is questionable. This is a common picture which parallels Biblical cosmology with Babylonian in an unnecessary way. The Biblical references, even Ps. 78:15, quoted on p. 242, need only refer to oceans and perhaps lakes. Fountains of the great deep need mean only ocean floor volcanoes.

The calculation of the ante-diluvian population on p. 26 is questionable. It is based on pure assumption and can prove nothing. The patriarchs may have had families averaging 20 children or 2.2 children for all we know. The conclusion is reasonable that men were widely

spread before the Flood, but the population growth may have been greatly inhibited by disease, disaster or violence. But this is a small point. The author's general argument is quite convincing.

The second portion of the book is the more significant because the more unusual. It amasses no end of evidence to show that the current theories of historical geology are inconsistent with themselves or with important and well-known facts. A proviso is given on p. 213 that the authors do not feel their views invalidate all geological study, much of which is on an experimental and verifiable basis, but only that the usual historical geology has been intermixed with erroneous views.

First an illuminating history of various views of geology is given. Then the probable consequences of the Biblical Flood are shown. Then there is an extensive critique of uniformitarian geology. This is perhaps the strongest part of the book. There are many problems in geology which too often have been swept under the rug.

Some of the problems may be mentioned; one is mountain building. The causes of mountain building are in dispute and the fact is not generally recognized that our great mountain chains are only alleged to have been formed in the last one to ten million years. Glaciation is another misunderstood phenomenon. Several new theories of their cause have recently been advanced, but without securing agreement. The formation of sedimentary rocks as usually explained seems logical enough, but nothing like it is going on now. And great canyons like the Grand Canyon in Colorado are most difficult of explanation for several reasons given (and one of the authors is an expert in erosion). A further problem has long been emphasized by followers of G. M. Price. How is it that fossils are possible anyhow? An insignificant number are formed today. But fossil layers have them in enormous numbers. Five million mammoths in Siberia, eight hundred billion vertebrates in the

Karoo formation in Africa, seven trillion tons of coal, a billion fish in four square miles in California, and many other fossil graveyards are of unbelievable richness.

A further problem is misplaced fossils. The book by text and pictures carefully documents the occurrence together of dinosaur and human footprints which of course is utterly impossible in usual geologic theory. Also a human skull is shown to occur in a coal vein. Moreover other strange discrepancies occur. The coelacanth fish supposedly extinct for seventy million years was found living in 1939. Mollusks supposedly extinct for two hundred and eighty million years are now found alive. Since the book was written another example has come to the reviewer through private channels. An eohippus (early horse) extinct for millions of years was found with fossil men in Africa. And there are others. The question is, how so? Is not something very wrong with a system of dating so inconsistent?

Then the question is considered of upside-down strata. This is well treated also in Byron C. Nelson's After Its Kind, but the present book gives more extensive and careful treatment. When a whole mountain like the Matterhorn is said to be upside down because it was upturned and its roots eroded away, there is something wrong. Remember that the Alps are relatively recent geologically! The author gives adequate reference to classical geological explanations. But can such theories really explain such situations by assuming overthrusting and folding with subsequent erosion? It seems not.

The theory advanced by the authors is that the "early" geologic strata are all laid down by Noah's Flood. An important point in their argument is that God created the universe in mid-situation with trees having growth rings, stars having light already reaching the earth, uranium already partly decomposed. But these views also have their problems. To begin with, the work required to be done by Noah's Flood seems al-

together too stupendous. If water currents accomplished so much (and their astonishing force must be admitted after the remarkable examples given) how could Noah's ark out-last the storm? The answer may yet be simply that God's hand was on the prow.

Proper enough is the view that before the Flood the climate was warm and moist with a heavy vapor cover. Geological evidence favors this. Not necessary is the conclusion from Gen. 2:5, 6, that it did not rain at all in those days (p. 241). It is therefore unnecessary to hold that there was little geologic activity, in those days.

Strangely, in discussion of the Siberian mammoths (p. 288) the Carbon-14 date for these burials is not referred to. The argument is sound that they were entombed in great numbers very quickly at a time of great climate change. But is it not significant that the date assigned is so recent—about 9,000 B.C.? If the date be reliable, it would support the general argument of the book.

Yet there are difficulties. These mammoths died with buttercups in their mouths and they froze at once. A flood could have entombed them, but the freezing could hardly have come for a year. Furthermore, coal and oil which the book's theory supposes were deposited by the same flood show no Carbon 14. Regardless of the accuracy of the Carbon 14 method in great antiquity, it should show similar results on all material deposited by a flood. The authors very properly argue that only one glaciation (if any) occurred and this right after the Flood. They could have quoted a scarce article by Volchok and Kulp (Ionium Method of Age Determination, Cosmochimica Acta 1957, Vol. II, pp. 219-246) which declares that about 9,000 B.C. sedimentation rates both in the Caribbean area and the Pacific were three times that of any other time back to 350,000 years ago.

Perhaps the chief criticism of the book is that it fails to deal adequately with radioactive

time measurements. True, the authors do show admirably that uranium dating of rocks seldom ties in with fossil dating (only one case was on record and that one suspect). Also the chances for error are assessed. However, the authors here take refuge in a "grown creation," that is, that God created rocks with an apparent age, with uranium already partly disintegrated into lead.

That in a sense God created a grown creation may be admitted. Adam was mature. Trees in Eden probably had rings. Rings are essential parts of trees. But if uranium had been created already half turned to lead, that uranium could still have been melted in a volcano, sent forth with lava and crystallized on cooling. Such a crystal of uranium salt would be pure, as chemistry obviously teaches, and any lead now found in it would have developed since the crystal had been formed. So the concept of a "grown creation" does not answer all questions. The authors cite a more likely uncertainty in the uranium disintegration method due to stray radiation from cosmic rays or internal sources. And they are right that massive atmospheric differences before and after the Flood could invalidate all Carbon 14 dates before that time. It might be wiser to admit the possibility of great antiquity of some of the geologic strata, but only insist that Noah's Flood did far more work than is usually admitted. Perhaps Cuvier had a point in arguing for several floods! And possibly Noah's Flood involved more snow than rain in the high altitudes and the polar latitudes than we generally suppose.

Arguments for a young earth are interesting and too often neglected--that meteorites are sometimes of recent age and never found in supposedly old strata; that comets are fast breaking down yet some still appear; that the air has too little helium to fit the theory of long uranium disintegration; that sodium concentration in seawater indicate only some 50 million years of age (2.8 is a misprint for 8.2 in the formula on ocean age, p. 386); etc.

These arguments are balanced by arguments against a slight age--the formation of sedimentary rocks; the building up of coral reefs; the alleged evaporation of great salt deposits; staurolite formation; the burial of forests as in Yellowstone where 18 layers of forests are superimposed. These arguments are all well considered. Perhaps the last is not fully dealt with. Do the facts allow these petrified forests to have been transported as the book argues? Perhaps a better answer is that the 18 (or 15 as some say, or how many?) forests grew faster than is supposed. In the Garden of the Gods in Colorado there is preserved an Indian Princess with ornaments and all, turned to stone in the short space of 300 years.

Appendix II has an excellent summary of the argument against a strict Ussher's dating of the Flood and Creation of man.

The reviewer heartily recommends the book, but is not sure that the authors have fully proved their main thesis. Their attack on classic historical geology is devastating. The fact is that the record of the rocks is a big book and there are many unknowns. It is also undeniable that evolutionary philosophy has furnished the background of most historical geology of our time and religious prejudice both positive and negative has colored all theories. Furthermore, biological proof for evolution is hard to come by and historical geology is evolutionary science's strongpoint in the argument. But the weaknesses of evolution are being somewhat recognized. Compare the admissions collected by C.F.H. Henry in his chapter "Theology and Evolution" in Evolution and Christian Thought Today (Grand Rapids: Eerdmans, 1959). It may be that the evolutionary strongpoint in historical geology may fall in the foreseeable future.

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CLASSICS OF PROTESTANTISM. Edited by Vergilius Ferm. Philosophical Library, Inc., New York, 1959, 587 pp. \$10.00.

Vergilius Ferm presents this compilation of selected writings in Protestant theology with a distinguished career behind him as an editor and author in this field, having published over twenty books during the past thirty-five years. He is currently Compton Professor and Head of the Department of Philosophy in The College of Wooster.

In a short two-page Introduction the editor explains the philosophy which guided him in the preparation of this volume. He has chosen to present somewhat more extended excerpts from sixteen authors in order to produce:

"...a useful book, the which would seem to satisfy the requirements of a first-hand acquaintance in a survey of the history of Protestant thought...to fill a need for students of the subject, especially those who would consult source materials."

In terms of this purpose, we may evaluate the book at several different levels.

The excerpt from Theologia Germanica, with which Mr. Ferm has chosen to begin his book, would be a welcome addition to the reading list of any course on the history of the Reformation or the history of Protestant theology. The selected texts which follow are well edited and provide an interesting insight into the thinking of the authors which are represented.

While one can agree that an editor must exercise the final choice in the formation of any collection of "classics," it is particularly regrettable in this instance that Mr. Ferm has chosen not to include a single work of a conservative and orthodox theologian since the year 1758, the date of the death of Jonathan Edwards, while liberal authors of many theological positions are

presented in the last nine selections. This omission serves to enforce subtly the explicit judgment expressed by the editor in his introductory remarks to the extract from Dogmatics In Outline by Karl Barth with which the book concludes. It seems to be the editor's opinion that it is neo-orthodoxy which has rekindled the fires of the faith and the hope of Martin Luther and John Calvin, with whose writings this anthology begins. Evangelical and orthodox theologians of the nineteenth and twentieth centuries are tacitly avoided. Thus the student in his "first-hand acquaintance" is left to conclude that either there have been no such orthodox theologians during modern times or that such men were not thinking or writing in "classic" proportions. The inclusion of various liberal writers is only to be expected in a comprehensive collection, but the complete exclusion of all modern orthodox Protestant theologians is truly tragic and cannot be interpreted as a mere coincidence or oversight.

The volume as a whole is convenient to handle and the binding, paper, and type are of sufficient quality to make it valuable as a part of any theological library. The current price seems rather high considering that it is intended to be a "useful book" for college and seminary students. The biographical sketches written by the editor to introduce the reader to each writer are somewhat brief, although they are certainly planned as supplementary to more extensive introductions in the classroom. It might be well in a later edition to print these biographical sketches in a type or format which would more clearly distinguish them from the texts themselves. Also in place of the title of the book, which is printed at the top of each page in the present edition, it would be helpful to have printed on alternate pages the name of the author in the respective sections. This would assist the reader in his use of the book as a reference source.

Classics of Protestantism can be regarded as a useful reference volume in its field, but

with the limitations which the editor has imposed upon it himself by his exclusion of modern conservative, orthodox theologians.

JAMES R. RENICK

Grace Theological Seminary

INTERPRETING THE NEW TESTAMENT. By H.E. Dana and R. E. Glaze. Broadman Press, Nashville, Tennessee, 1961. 161 pp., \$3.25.

This is a new edition of Dana's Searching the Scriptures. Glaze has reorganized it somewhat, and added much illustrative material in the form of examples of problems and exegesis in interesting passages. This edition, as its title implies, attempts a great deal. It is basically a definition of scientific interpretation through the historical-grammatical approach, with a practical discussion of the procedure this method involves. A summary of the history of New Testament interpretation, culminating in the critical exegesis of today, shows the superiority of this approach. All this is dealt with in a brisk yet careful, summary yet scholarly manner which a reader interested in the subject matter will find valuable.

In the introductory chapter, Interpretation is defined as "the effort of one mind to follow the thought processes of another mind by means of symbols which we call language" (p.2). The interpreter must go beyond the medium of expression to the state of mind which is expressed. This of course involves a knowledge of the writer, his readers, and the nature of the message itself. True Interpretation demands the scientific approach, which arrives at doctrinal conclusions inductively. Critical interpretation is honest and accurate, and provides the most solid basis for the defense of the faith in a highly intellectual age.

The following six chapters deal summarily with the history of New Testament interpretation. The first three discuss characteristics of Old Testament interpretation used by the Jews, our Lord, and the apostles. The last three charac-

terize New Testament interpretation in the Patristic, Medieval, and Protestant periods. Though these chapters are perhaps oversimplified, they are valuable as introductory material for those who cannot pursue this subject. They also provide perspective on how men have handled the New Testament in past periods. The reader has little difficulty deciding which of the methods used are correct and which incorrect; and practical lessons are learned.

The final three chapters discuss modern critical interpretation. An atmosphere of climax prevails in these chapters; by scientific exegesis the New Testament is finally being interpreted as accurately as possible. No Christian should fear this scholarly method, because it means "only the bringing of the New Testament into more intimate touch with real life.... One who objects to this method of procedure is unfitted for the noble task of New Testament interpretation and is disloyal to the highest conception of faith" (pp. 114-115). Whereas once the Scriptures were the slave of doctrine, critical exegesis reversed this situation, and made doctrine the product of open-minded study of the Scriptures. The critical approach best provides for the objectives, principles, and process of solid interpretation, considerations which the author discusses in detail. The general approach to a passage is covered in the last chapter, with scriptural examples.

Readers will wonder if the author has not attempted too much in such a brief space; many will prefer to have less pages devoted to the history of interpretation, more to practical suggestions about New Testament study. They will also look in vain for a discussion of the role of the Holy Spirit in the process of interpretation. Granted this is a difficult subject. But who will say that to show Christ was Messiah the New Testament writers at times used the "method of isolating a passage from its context and ascribing to it a meaning not in the mind of the original author..." (p. 49). And who will accept the statement that we cannot expect scientific

interpretation from these men, since "we cannot demand of the New Testament writers that their exegesis should be in advance of their times" (p. 42), as a satisfying justification for this assertion. As good as the critical method is, are we to use it as a standard by which we judge the principles of interpretation of the writers of the New Testament? Certainly there are other explanations for the problem verses cited in this chapter that many will find more convincing and acceptable.

The above shortcomings are understandable in light of the purpose of the book. In seeking to describe and justify the critical method, the author has chosen a subject which is difficult to cover in such a short volume. And it is not surprising that he tends to overestimate the merits and findings of this approach, with the result that he underestimates the importance of the Holy Spirit and presents viewpoints which are questionable. In the main, however, the work is balanced and scholarly. There is no question as to the orthodoxy of the writer, nor the superiority of the historical-grammatical method. This reviewer found the book both informative and stimulating. The more the reader knows of the subject, the more meaningful this book will be.

RONALD W. FISHER

Lakewood, Ohio

COMMUNITY, STATE AND CHURCH. By Karl Barth, with an Introduction by Will Herberg. Doubleday and Company, Inc., New York, 1960. 193 pp. 95 cents, paper.

This volume contains three essays by Karl Barth: I. Gospel and Law (30 pp.) written in 1935; II. Church and State (48 pp.) written in 1938; III. The Christian Community and the Civil Community, (40 pp.) which first appeared in 1946 (the dates are important). The Introduction, prepared by Professor Herberg of Drew University, deals with the social philosophy of Barth, and occupies 60 of the 193 pages of the book. Because of its historical slant, the Intro-

duction will be discussed last in this review - a sequence which the reader might well adopt.

In treating the matter of Gospel and Law, Barth is correct in giving precedence in time to the Gospel (for it was implicit in the promise to Abraham). The Law was something added (Galatians 3:19). Furthermore, in certain statements, he sharply distinguishes between the two: "The Gospel is not the Law, the Law is not the Gospel" (p. 76). Grace is "free, non-obligatory, undeserved divine goodness, mercy and condescension" (p. 72). That God speaks to sinners at all is, of course, a manifestation of His Grace. Therefore, Barth argues, since the Law is a part of God's Word, the Law must be a matter of grace. At this point he becomes confusing, losing sight of the Law's distinctive character as a principle of divine action. He actually interprets Paul in Romans 2:13 as saying "in prosaic terms, not at all hypothetically, that only the doers of the Law will be justified" (p. 80, emphasis mine). Yet later on (p. 95) he rightly declares that "our real sin" is "pursuing justification through the Law." It is not easy to make any sense out of this. The entire essay is characterized by a tedious verbosity, and the reader is likely to feel that everything of importance in it could have been better said in half as many pages.

In the second and third essays Barth takes up the general theme of Church and State. Since these were written in 1938 and 1946, after the Gestapo police had prevented him from delivering the first essay in Germany, and had expelled him from the country, it is not wholly surprising to find him giving some further consideration to the problem of the relations between Church and State. According to Barth, the State is not only of God, but definitely belongs within the "Christological sphere"; all things having been created by the Son of God, and for him, "whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16). The language here suggests (to Barth) that the state is somehow related to angelic beings; and these

may be good or bad. In relation to the Church, at its best the state should be a "minister of God...for good;" at its worst, it may become "the beast out of the abyss." But in either case, whether it protects or persecutes the Church, the State always will be made to serve the purposes of God: it "cannot help rendering the service it is meant to render" (p. 111), though at times this may be an "unwilling service to the Kingdom of Christ" (p. 117). The State must be considered, therefore, "an instrument of divine grace" (p. 156). While living within this "earthly state," the Christian is nevertheless, here and now, a citizen of the "heavenly state," a Kingdom "not capable of realization in this age, not even in the Church" (pp. 123-126). The Christian here has no abiding city, and on earth the Church stands over against the earthly state as a sojourner; "not as a state within a state," nor "as a state above the state" (p. 127). In relation to the heavenly Kingdom, the earthly state must be regarded only "as an allegory, as a correspondence and an analogue" (p. 169); the two moving in parallel lines, but never meeting (p. 170). This viewpoint, obviously, is an echo of the Platonic notion of Origen.

The service owed by the Church to the State is five-fold: first, we should pray for it; second, we should preach within it the good news of free justification in Christ; third, we should be subject to the State, in the sense of respect for its legal authority; fourth, we must at times criticize and even resist the State, for "if the state has perverted its God-given authority, it cannot be honored better than by this criticism which is due it in all circumstances" (p. 139). To remain silent, when the state limits our freedom to preach, would make us enemies of the state (p. 139). Fifth, we must proclaim the coming Kingdom of Christ, rather than indulge in direct political action (p. 146), knowing that "the earthly state is neither called, or able, to establish on earth the eternal law of the heavenly Jerusalem, because no human beings are either called, or able, to perform that task" (p. 147).

In his third essay Barth attempts to formulate some practical rules for the guidance of the Church in relation to the State. Though it is impossible for the Church to be indifferent politically, the Christian community has no "exclusive theory of its own to advocate in face of the various forms and realities of political life" (p. 160). The Church "will beware of playing off one political concept...as the Christian concept, against all others" (p. 161). It will rather "choose and desire whatever seems to be the better system in any particular situation" (p. 163). Yet for the Christian there is "a direction and a line" that must be followed under all circumstances: a "norm" which is spiritual, not natural. "The Church desires that the shape and reality of the State in this fleeting world should point towards the Kingdom of God, not that human politics should cross the politics of God, but that they should proceed, however distantly, on parallel lines" (p. 170). The Church, therefore, will oppose totalitarianism (p. 174), the centralization of all functions of government (p. 175), secret policies and diplomacy (p. 176), control and censorship of public opinion (p. 177). While the Church will try to postpone, as far as possible, all violent solutions of political conflicts, it will never stand for peace at any price (p. 178-9). At all times the Church must support that political movement from which can be expected the largest measure of social justice (p. 173). Barth thinks that "the Christian line" generally favors the "democratic" state, yet this form is not necessarily "the form of State closest to the Christian view. Such a state may equally well assume the form of a monarchy or an aristocracy, and occasionally even that of a dictatorship" (p. 181).

The final statement of the above paragraph raises a question as to the consistency of Barth's political judgment, which is the main criticism of Barth by Professor Herberg in his Introduction. In his collision with Hitler's dictatorship, Barth acquired great stature as a constructive and courageous polemicist. Through addresses and

letters he had waged a good fight against Hitler's national-socialism. To all its words and ways he answered with a resounding NO. Yet later in his encounter with Communism during the postwar years, he seems to have been strangely changed. In the words of Herberg, "It seems an altogether different Barth who is speaking. A Barth who has forgotten everything he had learned and taught the previous fifteen years" (p. 55). Moreover, "he refuses to do anything to arouse the Church to this new peril to human freedom...which only yesterday he was calling upon Christendom to defend in the last ditch. Everything he once said in denunciation of (German) national-socialism could be matched with easily available facts about Soviet totalitarianism, yet he keeps silent" (p. 56). Thus Charles West is led to ask, "What is the reason for this strange change in Barth?" (p. 62). And to this, Professor Herberg has a curiously apologetic reply: "It is perhaps better not to inquire too closely into such matters; it would get us nowhere. Let us be grateful to Barth for the great service he has rendered in deepening and illuminating our theological understanding of social questions by his writings in the Hitler era..." (p. 63)!

In the opinion of this reviewer, the explanation of the mystery may be found, at least in part, in that Emersonian disdain for logic and consistency which too often appears in the writings of Barth and his disciples.

ALVA J. McCLAIN

Grace Theological Seminary

THE KINGDOM OF LOVE AND THE PRIDE OF LIFE. By Edward John Carnell. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1960. 164 pp. \$3.50.

Dr. Carnell of Fuller Theological Seminary is well known for his work in the field of apologetics. This latest book is written on a popular level and seeks to show that the gospel of love and a child-like attitude of faith answer the questions which man poses concerning himself

and the world around him. It is based upon the account of the raising of Lazarus and seeks to show how love meets the human problems illustrated in that story. The limits of science and philosophy, the problems of evil and anxiety are well demonstrated in the story and the author has used these illustrations on which to build his apologetic approach. The approach is clever and should appeal to many--though undoubtedly not to all. The style is straight-forward and commends itself to the intelligent layman.

Some will wish that the author had been more thorough in his statement of the gospel of Christ. Too, the reviewer failed to find a precise definition of this all-important love which is at the center of the author's thesis. The book might have been strengthened by offering a definition at the outset and showing how it applies to each problem the author raises. Finally, this otherwise intriguing approach is marred by at least two instances (pp. 93, 116) when the author unnecessarily mounts his hobby horse and charges at "legalism" and "separatism."

CHARLES C. RYRIE

Philadelphia College of Bible

PAUL AND HIS RECENT INTERPRETERS. By E. Earle Ellis. Wm. B. Eerdmans Publishing Company., Grand Rapids, Michigan, 1961. 63 pp., \$1.75. Paper.

This brief paperback presents an excellent summary of recent researches in the area of Pauline studies. The author is no stranger to this field, having already written Paul's Use of the Old Testament (Eerdmans, 1957). In certain sections he merely reports the current trends in scholarly studies. From time to time, however, he reveals his own inclinations and occasionally offers tentative solutions.

In the opening chapter, Dr. Ellis gives a concise but well-documented synopsis of Paul's life. The range of data collected in these few pages is wide, and is presented in attractive style. Worthy of note is the author's apparent

acceptance without question of the fact that Paul had Christian kinsmen prior to his own conversion, a conclusion based on Rom. 16:7 and Acts 26:14 (p. 12). Ellis also inclines toward the view that the Prison Epistles were written, not from Rome as is traditionally held, but during the Aegean period (Acts 18-20), probably from Ephesus (pp. 13, 21-22).

In a discussion of a possible source for Paul's religion in Hellenism, the author points out some of the inconsistencies of such explanations, as revealed by our increasing knowledge of that period. The earlier emphasis among many scholars upon second-century Gnosticism as the heresy combatted in Paul's epistles (especially Colossians, and thus an argument for non-Pauline authorship) is now shown to be an unnecessary expedient. Ethical dualism and a stress on "knowledge" are characteristics also of the Qumran literature, as well as Gnosticism. Ellis observes: "There is a tendency to convert parallels into influences and influences into sources. And some of the 'sources' for Pauline thought come from a period considerably later than the apostle's lifetime" (p. 29).

Ellis' second chapter, entitled "The Structure of Pauline Eschatology," presents a stimulating exegesis of II Cor. 5:1-10. He shows how the passage is sometimes used as evidence that Paul's eschatology has changed from a looking toward physical resurrection at the parousia (I Cor. 15) to a Hellenized concept of a resurrection to occur at death. In this study, attention is given to the interpretation of the key terms, "house in the heavenlies" (v. 1), the stripped or "naked" state (v. 3f.), and "absence from the body" (v. 8). The author contends that the passage does not refer to the individual's intermediate state, but rather is a description of the "Messianic Community" as the "house of God" (p. 42). He shows from the OT that nakedness (or being stripped) and shame often denote the guilty under the light of God's judgment, while being prepared for the Messianic banquet is to have on a wedding garment (Mt.

22:11). "Absent from the body" he explains as removed from the "solidarities of the mortal body" (p. 46), and thus an entry into the spiritual solidarities of the life in Christ. This, he seems to assert, will occur at the parousia. At least at that time the solidarities of the new age will be individually actualized. Though not everyone will be prepared to adopt this thesis, the discussion is a keen one.

The final chapter deals with the authorship of the Pastoral Epistles, and presents a resume of recent conservative studies which go far toward answering critical objections. In refuting the influential Problem of the Pastoral Epistles by P. N. Harrison, which based its argument on the number of new words in the Pastorals, Ellis cites recent statistical studies by Guthrie (1957) and Metzger (1958-59) which show that the same arguments could be used against some of the undisputed letters, and also that only if a treatise is at least 10,000 words long (far longer than the Pastorals) is such data reliable.

Commenting on the Pastorals as "pious frauds," Ellis concludes: "Certainly a 'pious fraud,' produced to invoke apostolic authority upon the views of a later writer, raises ethical questions.... The deposing of the Asian elder for his innocent romance of Paul and Thecla, the emphasis upon apostolicity as a test for canonicity, and the mass of rejected 'apocryphal NT' literature suggest that the patristic church was not nearly so bland towards the ethics of pseudepigrapha as some modern writers have supposed" (p. 57).

The volume is a most helpful handbook, and will find much use.

HOMER A. KENT, JR.

Grace Theological Seminary

TEACH YOURSELF NEW TESTAMENT GREEK.
By D.F. Hudson. Association Press, New York,
1960. 178 pp., \$3.75.

The author of this grammar book is a Church of England clergyman now stationed at the

Language School in Darjeeling, India. According to an introductory note, the work is designed to be studied over a period of twenty-eight weeks, during which the student would spend about eight hours per week without a teacher (p. viii). In so doing, the author promises a working knowledge of the Greek of the New Testament. A word of advice reveals the author's frequent wit: "If you really get stuck, call on your nearest clergyman or minister--he has probably forgotten most of his Greek, but you will be doing him a favour if he has to stir up his memory again!" (p. ix).

At the outset of his presentation the author comments astutely on the "Direct Method" of learning a language, a method often employed in teaching modern languages and often advocated for ancient languages. "It is argued (and rightly) that the natural way to learn a language is the way by which a child learns its mother-tongue--by picking up the names of things, and by imitation. What is often forgotten is that no child is really fluent in its mother-tongue, which it hears spoken around it all the time, until it is in its teens. If, therefore, you can spend ten or a dozen years in an environment in which the language is spoken all the time, you can depend solely on the Direct Method! With Hellenistic Greek the question of environment is somewhat difficult until Mr. H. G. Wells' Time-machine becomes a reality, and in any case no one wants to spend ten or a dozen years learning it" (p. viii). The author attempts to employ the best features of all methods and adapt them to his purposes.

One interesting feature is the treatment of the alphabet, together with a diagram showing the beginner how to form the letters. Sentences in the Exercises are not taken from the New

Testament (thus eliminating the problem of "crutches"). Some are adaptations of Biblical material; others are from various Hellenistic writers. There is a key at the back of the book.

This reviewer felt that the author's treatment of the middle voice was especially good. Many of the older grammars treat this area sketchily. The various types of conditional sentences are presented clearly. Strikingly different is the material on prepositions, where by a series of cartoons entitled "An Adventure with a Lion," the various prepositions are illustrated. The hunter is pictured with the lion in the relationships of pros, peri, meta, huper, epi, en (!), ek, and apo (pp. 108-111).

The more experienced Greek student will find certain features of this book unusual and perhaps disappointing. He will discover a complete absence of accent marks. Although this feature might seem attractive to many teachers, who are accustomed to student groans whenever this material is presented, it must be admitted that the gains derived are offset to some extent by certain losses.

This reviewer also felt that the treatment of the circumstantial participles was not sufficient to enable a pupil with no teacher to handle all kinds. The lack was seen particularly in regard to the circumstantial participle in cases other than the nominative (pp. 125f.).

There is no easy way to master the Greek language, but if one is willing to spend the time and effort consistently, this book will provide an attractive and usable guide.

HOMER A. KENT, JR.
Grace Theological Seminary

- THE GOSPEL OF MARK. By Ralph Earle. PROCLAIMING THE NEW TESTAMENT Series. Baker Book House, Grand Rapids, Mich., 1961. 119 pp., \$2.50.
- THE ACTS OF THE APOSTLES. By Ralph G. Turnbull. PROCLAIMING THE NEW TESTAMENT Series. Baker Book House, Grand Rapids, Mich., 1961. 161 pp., \$2.75.
- MODERN THINKERS SERIES. David H. Freeman, editors. Baker Book House, Grand Rapids, Mich.
- BARTH. By A.D.R. Polman, 1960. 68 pp., \$1.50 paper.
- VAN TIL. By Rousas John Rushdoony, 1960. 55 pp., \$1.25 paper.
- NIEBUHR. By G. Brilleburg Wurth, 1960. 41 pp., \$1.50 paper.
- SARTRE. By S.U. Zuidema, 1960. 57 pp., \$1.50 paper.
- BAKER'S TEXTUAL AND TOPICAL FILING SYSTEM. By Neal Punt. Baker Book House, Grand Rapids, Mich., 1960. \$19.95.
- HISTORY OF INTERPRETATION. By Frederick W. Farrar. Baker Book House, Grand Rapids, Mich., 1961 reprint. lit553 pp., \$6.95.
- THE PATRIARCHAL AGE. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich., 1961. 128 pp., \$2.95.
- BAKER'S BIBLE ATLAS. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich., 1961. 333 pp., \$6.95.
- THE GOSPEL OF MATTHEW. By Herschel H. Hobbs. PROCLAIMING THE NEW TESTAMENT Series. Baker Book House, Grand Rapids, Mich., 1961. 135 pp., \$2.50.
- CHRIST AND HUMAN VALUES. By A. C. Ried. Broadman Press, Nashville, Tenn., 1961. 109 pp., \$2.50.
- THE MESSAGE OF GENESIS, A THEOLOGICAL INTERPRETATION. By Ralph H. Elliott. Broadman Press, Nashville, Tenn., 1961. 209 pp. \$4.50.
- THE BIBLICAL ARCHAEOLOGIST READER. By G. Ernest Wright and David Noel Freedman. Doubleday and Company, Inc., Anchor Book, Garden City, New York, 1961. 342 pp., \$1.45.
- CRITIQUE OF RELIGION AND PHILOSOPHY. By Walter Kaufmann. Doubleday and Company, Inc., Anchor Book, Garden City, New York, 1961. xx 453 pp. \$1.45 paper.
- THE AMERICAN DIALOGUE. By Robert McAfee Brown and Gustave Weigel, S. J. Doubleday and Company, Inc., Anchor Book, Garden City, New York, 1961. 240 pp., \$.95 paper.
- THIS IS MY GOD. By Herman Wouk. Doubleday and Company, Inc., Garden City, New York, 1961. 352 pp., \$1.45 paper.
- MARTIN LUTHER. By John Dillenberger. Doubleday and Company, Inc., Garden City, New York, 1961. xxxiii, 526 pp., \$1.45 paper.
- GREAT PERSONALITIES OF THE NEW TESTAMENT. By William Sanford La Sor. Fleming H. Revell Company, Westwood, New Jersey, 1961. 192 pp., \$3.00.
- THE UNFOLDING MESSAGE OF THE BIBLE. By G. Campbell Morgan. Fleming H. Revell Company, Westwood, New Jersey, 1961. 416 pp., \$5.50.
- ARCHAEOLOGY AND THE BIBLE. By G. Frederick Owen. Fleming H. Revell Company, Westwood, New Jersey, 1961. 384 pp., \$4.95.
- THE WAY OF ISRAEL. By James Muilenburg. Harper and Brothers Publishers, New York, 1961. 158 pp. \$3.75.
- THE SAVAGE MY KINSMAN. By Elizabeth Elliot. Harper and Brothers, New York, 1961. 160 pp., \$5.95.
- THE KNOWLEDGE OF THE HOLY. By A.W. Tozer. Harper and Brothers, New York, 1961. 128 pp. \$3.00.
- GNOSTICISM. By Robert M. Grant. Harper and Brothers, New York, 1961. 254pp., \$5.00.
- MORE PREACHING VALUES IN THE EPISTLES OF PAUL. By Halford E. Luccock. Harper and Brothers, New York, 1961. 255 pp., \$3.75.

- DIALOGUE AND DESTINY. By Albert Edward Day. Harper and Brothers, New York, 1961. 192 pp., \$3.50.
- TREASURE IN EARTHEN VESSELS. By James M. Gustafson. Harper and Brothers, New York, 1961. xi, 141 pp., \$3.50.
- THE GOSPELS TRANSLATED INTO MODERN ENGLISH. By J. B. Phillips. The Macmillan Company, New York, 1961. lx, 252 pp., \$1.25 paper.
- THE BOOK OF REVELATION. By J. B. Phillips. The Macmillan Company, New York, 1961. xiv, 50 pp., \$.95 paper.
- THE YOUNG CHURCH IN ACTION. By J. B. Phillips. The Macmillan Company, New York, 1961. xvi, 103 pp., \$.95 paper.
- YOUR GOD IS TOO SMALL. By J. B. Phillips. The Macmillan Company, New York, 1961. 126 pp., \$1.10 paper.
- THE DOUGLAS SUNDAY SCHOOL LESSONS, 1962. By Earl L. Douglas. The Macmillan Company, New York, 1961. 475 pp., \$3.25.
- THE PSYCHOLOGY OF CHRISTIAN PERSONALITY. By Ernest M. Ligon. The Macmillan Company, New York, 1961. xi, 393 pp., \$1.95 paper rpr.
- PAUL AND HIS RECENT INTERPRETERS. By E. Earle Ellis. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 63 pp., \$1.75, paper.
- THE EPISTLE TO THE HEBREWS. By Thomas Hewitt. Tyndale New Testament Commentaries, Vol. 15. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1960. 217 pp., \$3.00.
- THE BIBLE DOCTRINE OF JUDGMENT. By Leon Morris. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1960. 72 pp., \$2.00.
- THE GOSPEL ACCORDING TO ST. JOHN. Part Two, 11-21. By John Calvin. Translated by T.H.L. Parker. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1961. 327 pp., \$4.50.
- IS CHRIST DIVIDED? By Lesslie Newbigin. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 41 pp., \$1.25.
- OUTLINE STUDIES IN THE GOSPEL OF MATTHEW. By W.H. Griffith Thomas. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 476 pp., \$5.50.
- GOD'S FREEDOM. By Donald Grey Barnhouse. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 260 pp., \$4.50.
- OUT OF THE EARTH. By E.M. Blaiklock. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., revised 1961. 92 pp., \$2.00.
- PREACHING AND BIBLICAL THEOLOGY. By Edmund P. Clowney. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 124 pp., \$2.50.
- SPECIAL REVELATION AND THE WORD OF GOD. By Bernard Ramm. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 220 pp., \$4.00.
- MINISTER'S SERVICE BOOK FOR PULPIT AND PERISH. By Jesse Jai McNeil. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 212 pp., \$3.25.
- MAN THE BIBLE AND DESTINY. By Lloyd L. Ecrement. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1961. 109 pp., \$2.50.
- EXPOUNDING GOD'S WORD. By Alan M. Stibbs. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1960. 112 pp., \$1.25 paper.
- ADVENTURES IN THE HISTORY OF PHILOSOPHY. By John F. Gates. Zondervan Publishing Company, Grand Rapids, Mich., 1961. 192 pp., \$3.50.
- GREAT EVANGELICAL PREACHERS OF YESTERDAY. By James McGraw. Abingdon Press, Nashville, Tenn., 1961. 159 pp., \$2.75.



